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Methodist Woman

OCTOBER, 1954



The Methodist Woman

Vol. 15 No. 2

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the U. S. A.

COVER

A student at the Lucie Harrison
Girls' Middle School, Lahore, Pakistan.

THE METHODIST WOMAN, the official organ of the Woman's Division of
Christian Service, is published monthly (bimonthly, July and August) at
7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Chris-
tian Service of the Board of Missions of The Methodist Church.

Entered as second-class matter at the post office at Cincinnati, Ohio,
September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section
1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price \$1.00 a year; combination (with *World Outlook*)
\$2.30, payable in advance. Subscriptions in the United States and Pos-

sessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico,
Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands,
Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish
Guinea, Uruguay; One year, \$1.00; combination (with *World Outlook*),
\$2.30; Canada, Newfoundland, and Labrador: One year, \$1.25; combina-
tion (with *World Outlook*), \$2.30. All other foreign countries: \$1.40;
combination (with *World Outlook*), \$3.00.

Names of subscribers and all money should be sent to The Methodist
Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent
free for use in canvassing.



Evanston Photographic Service

Second Assembly of the World Council of Churches

AUGUST 15-31, MCGAW MEMORIAL HALL
NORTHWESTERN UNIVERSITY, EVANSTON, ILLINOIS

EVERY medium of communication gave wide coverage to the Second Assembly of the World Council of Churches. Approximately 600 accredited representatives of the press, radio, and television reported the proceedings from all corners of the world. The November issue of *THE METHODIST WOMAN* will carry articles of particular interest to the members of the Woman's Society of Christian Service.

There are many Methodists in the above picture. The list of delegates and consultants was printed in the June issue. The names of the women were included in that of delegates: Mrs. Frank G. Brooks, Mount Vernon, Iowa, president of the Woman's Division; Mrs. E. Martin, Detroit, Michigan, writer who is active in the work of United Church Women. Con-

sultants: Mrs. J. D. Bragg, Webster Groves, Missouri, now a member of the Council of World Service and Finance; Miss Henrietta Gibson, New York, N. Y., treasurer of the Woman's Division; Dr. Georgia Harkness, Berkeley, California, professor of Applied Theology at the Pacific School of Religion. On the eve of the Assembly, Mrs. Paul Arrington, Jackson, Mississippi, vice-president of the Woman's Division, was appointed as a delegate to fill a vacancy.

Several women were Accredited Visitors: Mrs. C. C. Long, Cincinnati, Ohio, circulation manager and secretary of Literature of the Woman's Division; Mrs. W. H. McCallum, Chicago, Illinois, member of the Woman's Division; Mrs. Ellis Phillips, New York, N. Y., world traveler and active laywoman; and five jurisdiction presidents: Mrs.

George W. Carter, Jr., (Central); Mrs. W. E. Horton, Jr., (South Central); Mrs. Frank L. McDaniel, (North Central); Mrs. E. U. Robinson (Southeastern); Mrs. Wallace N. Streeter (Northeastern). Mrs. Frank Hollingsworth (Western) was not able to attend. Accredited Visitors invited from the Geneva Office were: Miss Ivy Chou, New York, N. Y., student at Union Theological Seminary; and Mrs. Celeste Amstutz of Singapore, Malaya.

Miss Dorothy McConnell and Mrs. C. A. Meeker were accredited press representatives for *WORLD OUTLOOK* and *THE METHODIST WOMAN* respectively.

In addition, many Methodist women from all parts of the country attended as general visitors and shared the thrilling experience at Evanston.

Christ and the Printed Word in India

By ALFRED D. MOORE



Committee on World Literacy and Christian Literature

The "Tin Trunk Library" is nearly empty! Near Allahabad, India, eager villagers, newly literate, read everything they can get

"ALL we have to do," a Christian leader said recently, "is to teach people how to read. The devil will supply their reading matter."

Of course, the remark was made satirically, but enough truth lies behind it to give one pause. All too often, the forces of light have given people reading skills, and then the forces of evil have snapped up the opportunity presented. People are what they read. What, then, are we Christians giving them to read?

The Committee on World Literacy and Christian Literature, Division of Foreign Missions, National Council of Churches, is dedicated to seeing that the devil does not furnish the world with its reading matter. While the committee works in all parts of the world, through the foreign mission boards of the United States, we are here concerned just with the printed word in India. India, the interdenominational study theme for 1954-55, is a great subcontinent of more than three hundred million people. Its place in world affairs is a major

one, and many authorities feel that as India goes, so will go Asia.

The needs in the printed word in India are much as they are in other parts of the world with which we are in touch—more literature; more indigenous literature; more attractive literature; and better distribution.

People in India are reading as never before. Secular and Communist agencies are providing material as never before. There are great gaps, however, in the existing Christian literature in India. We need to increase its amount and variety to care for every class of reader. At its last meeting, the National Council of India provided for a secretary to give his full time to the development of the literature program for India. He is the Rev. Wilfred Scopes, a British Congregationalist and for years the principal of a union theological school at Dornakal. Himself a writer, he will be invaluable in developing the Christian literature program.

Mr. Scopes will, for one thing, direct the plans for adapting for

use in India the series of World Christian Books, sponsored by the International Missionary Council for the world church. These will be short, simply written books in the major languages of India, intended for Sunday school teachers, laymen asking questions about the Christian faith, the average Christian reader. They are designed to help people read and understand the Bible and to see how the Christian faith is related to modern life. They will include books on the content of Christian belief, devotion books, biographies of Christian leaders, and books on practical problems of the day, like communism, money, and the family.

There is a plan under way also to provide simply written theological textbooks in the languages of India for pastors and students in theological schools.

There is need for more literature on the Christian approach to the problems presented by Communist activities. "Already Communist literature in an attractive form is flooding the mission areas," we read in the *Review* of the National Christian Council of India. *Christian's Handbook on Communism*, adapted for Indian use, has proved a best seller, and the Christian Institute for the Study of Society is active in publishing popular materials for leaders, for the average person in the churches, and for sale on newsstands.

There is need also for more literature especially for women, and for materials on home and family life. Mrs. Arnold Nash, of the University of North Carolina, who recently toured India, found practically no texts on home and family life suitable for the Indian situation; the very few that were in use were American books. She will return this year to train writers for such materials.

For the great masses just emerging

ing from illiteracy, graded materials in the various vernaculars are needed, on the order of Frank Laubach's *Story of Jesus*, now available in a set of twelve booklets in a limited vocabulary, and *And the Wise Man*, chock full of simple, wholesome advice for the villager seeking the abundant life.

The literature provided must be more indigenous. That means less dependence on translations from existing works in other cultures. The National Christian Council *Review* tells us that while Christian bookshops may be well stocked with educational books, "any national entering and asking for a simple illustrated book on evangelical subjects in his own language will find an extremely small supply." Bishop Lesslie Newbigin of the Church of South India says that, apart from a Roman Catholic magazine, there is "not a line of Christian literature on social, political, and economic problems in the Tamil language, whereas there is considerable on communism."

The Special Committee on Christian Literature is beginning to fill this gap. To get a more indigenous literature there, we must train more Indian writers and artists to prepare literature for their own people. Literacy House in Allahabad, last year under the direction of Velthy Honsinger Fisher, has pioneered in teaching Indians the simple writing for new literates. At Bishop Christian College, Nagpur University, two good Methodists, Drs. Harold Ehrensperger and Roland Wolseley, initiated a School of Journalism, including courses in simple writing for social education. There was only one book on journalism in the university library when they went there, and that an obsolete one in Hindu. Before they returned to the United States, a similar department had been started at Gujarat University, Ahmedabad, and now there is one also at Tasmania University, Hyderabad. There is a class in simple writing also at Isabella Thoburn College, Lucknow.

Materials of secular agencies are

running way ahead of church publications in attractiveness, and public taste has become more discriminating. To compete, we have to strengthen the presses and publication groups in the major language areas. The Service Council of Christian Publishers, some forty groups, interchange technical assistance and advice. The Methodist Press in Lucknow has been newly rebuilt, and additions are being made to the Rasalpura Press near Indore, in Central India. The Mission Press at Jabalpur now has a fine British-trained printer in charge, and there is new equipment at the Lutheran Press in Guntur. Meantime, the new color process at Wesley Press in Mysore City, South India, is operating, and samples of its beautiful art work are now appearing in *Treasure Chest* (to which many Americans are subscribing this year), on the *Christian Home* magazine, and on Christian art calendars.

The most plentiful and beautiful of books are useless if they stay on the shelves, so efforts are being made to get the books into places where they will be read. The Service Council of Christian Publishers has a committee on distribution and sales, with trained salespeople leading it. Scholarships are being offered for young men studying to become salesmen and bookshop managers. A new bookshop is being opened on a main shopping street in the university city of Nagpur. Book fairs draw popular attention, and bookmobiles and ox-carts take books into the villages. World Day of Prayer offerings in the United States helped to add a new bookmobile to the resources of the North India Book and Tract Society at Allahabad. There are colporteur classes for pastors. Plans are under way for placing hundreds of libraries in Indian villages; a small tin trunk and a set of booklets are placed in the hands of some responsible village leader. Funds for many of these "tin trunk libraries" have been given by individuals and Councils of Church Women. Such "libraries" are being

used to follow up literacy projects in several other lands this year.

Church women have not been content to let the devil furnish the reading matter for the reading-hungry hordes of people throughout the world. A good portion of the World Day of Prayer funds goes regularly to Christian literature, and, as offerings grow, so does the amount given for this cause. The funds are administered through the Committee on Christian Literature for Women and Children in Mission Fields, Inc., started some forty years ago by a devoted Methodist, Miss Clementina Butler. The Committee on World Literacy and Christian Literature acknowledges the help of this committee in many projects. It has helped to train Indian journalists both here and in India, provided Christian art for Indian publications, and given scholarships for Indian Christian artists.

A book, *Ways of Evangelism*, by Dr. Roland Scott, a Methodist missionary in India, has been published by the National Christian Council. It has interested many workers in India in the prospects of evangelism through literature. South India is enrolling a thousand new people a month in a Bible correspondence course, and newspaper evangelism is proving a fertile field. Years ago, Dr. Samuel Swemer told the missionary who now heads up this work, "Piet, if you have any gift at all for writing, remember that your influence as a missionary will spread farther through literature than it will through your voice." John Piet has found it so, for literature can go where a missionary cannot. Literature penetrates and literature is permanent.

Christian Literature

A portion of the Week of Prayer and Self-Denial Offering will be used to provide Christian literature for India. See pages 22, 23.

Five Months at Seward Sanatorium

By ANTHONY LALLI, M.D.



The Administration wing of Seward Sanatorium, Bartlett, Alaska, faces beautiful Resurrection Bay. It is here that the medical social worker, the vocational rehabilitation counselor, the purchasing agent, the bookkeeper, the administrator, the nursing director, and others are busy at a multitude of duties during the rest periods of the patients

WHEN I arrived at Seward Sanatorium in Bartlett, Alaska, last December to begin a five-month period of service after completing my work at the University of Chicago medical school, I was impressed by how little I saw of the sun. It waited until 9:00 A.M. to make its appearance, and by 3:00 in the afternoon it was ready to drop behind the snowy mountains. When I rose early to be ready to scrub for surgery, it was still dark outdoors, and it was not until I was wheeling the first patient back to his ward that I could see Mount Alice reddening in the light of the coming sun. Now in May as I regretfully prepare to leave, my term of service over, dawn comes at 2:30 and dusk lasts until almost midnight.

But the work at Seward Sanatorium is not determined by the hours of daylight. The staff is busy even to that time of day known "outside" as the "wee hours." (It was strange at first to hear that whimsical expression "outside," which refers to any

place besides Alaska, particularly to the "States.") This is a tuberculosis sanatorium, where the sick are made well through a long, patient struggle dated only by months and years. It is the only private institution in Alaska where the entire program is devoted to the care of tubercular patients. There are government sanatoria at Anchorage and Mount Edgecombe, where several hundred Alaskan natives are treated, but this is the only sanatorium of its size (155 beds) in which Eskimos, Aleuts, Negroes, Orientals, and Caucasians are cared for together.

That Seward Sanatorium is here to answer the crying need for such an institution in a territory where tuberculosis is unusually prevalent is due to the far-sightedness of the Woman's Division of Christian Service of The Methodist Church, which some years ago took over the buildings and equipment after they had been abandoned as a hospital for Fort Raymond and dedicated them to the task of succoring and curing the sick.

Seward Sanatorium occupies a long, low, white clapboard building, rambling among tall spruce and cottonwood trees. Above it towers a majestic mountain range; in front lies beautiful Resurrection Bay. Since the building perches on a hillside, Ward 4 looks down a long corridor at Ward 1. The halls are unheated, and we who work here hurry from ward to ward at a speed that cannot be laid entirely to our earnestness.

This is a busy place. "Outsiders" may consider the care of the tubercular as a languid, *laissez faire* sort of process, its only purpose the removal from society of persons who are a menace to public health. I soon discerned that this is not so. Only a few short December days had passed when I found myself immersed in tasks that limited my sleep but gladdened my heart. There were new patients to be examined, X-rays to be read, medications to be administered, "inflations" (injections of air into the abdomen to compress the lungs) to be performed

vice weekly. Then, four or five times a week, there were major chest operations at which I was privileged to assist Dr. Francis J. Phillips, the medical director.

Dr. Phillips is the only thoracic surgeon in the Territory of Alaska. His years of experience in treating the tubercular and his knowledge of chest surgery enable him to make decisions which result in operations of the sort one would not expect to see performed in this "wilderness" area. The length of time patients must stay in the sanatorium is markedly decreased as a result of the work performed by his trained hands. This is important. For although there are at least 5,000 known cases of tuberculosis in Alaska, only 750 beds are available for the people who need hospital care so badly! Those who need it most are admitted first; the others must wait their turns, and meanwhile the disease spreads through families, even through entire villages.

My favorite spot in the sanatorium is the children's ward, where some fifteen boys and girls, mostly Eskimos, greet me joyfully whenever I come in. Most of them have advanced tuberculosis, for because of the shortage of funds minimal cases must be cared for at home. They are bright, sunny children, and they accept the medical and surgical ministrations gratefully and with shy smiles.

The food is amazingly good. The two dietitians somehow find the fruit and vegetables and milk so important in diets for the tubercular. Sometimes it is difficult to pass on to the patients one's own enthusiasm for these foods, since many are accustomed to diets made up chiefly of meat and fish. The nursing care is excellent. In fact, for one like myself, accustomed to long delays in the filling of orders in a big city hospital, it was almost unbelievable to find orders carried out almost as soon as my pen had left the instruction sheet.

The periods of rest in the mornings and afternoons are strictly enforced, as in all tuberculosis

sanatoria. In my first enthusiasm, I was impatient at such interference with my work with the patients. The two schoolteachers who conduct classes for the children and seek to enrich their daily lives naturally share that impatience. But it did not take long to discover that those periods of rest are of paramount importance in the healing process. Of course, the employees cannot enjoy *siestas*. A visit during the rest periods to the administration wing finds the medical social worker, the vocational rehabilitation counselor, the purchasing agent, the bookkeeper, the administrator, the nursing director, and others busy at a multitude of duties. Then meetings must be held, decisions made, work pushed ahead—patients made well.

As the patient's hospital stay lengthens and his disease moves toward the "arrested" stage, his periods of activity are gradually increased. And since the care of Seward's sick does not end with dismissal, there now begins the program of rehabilitation that will continue long after he has left the hospital. While he is still at Seward, he spends part of his time working at native crafts, employing such materials as ivory, fur, gold nuggets, caribou and moose hide to create beautiful articles truly Alaskan in character. I shall never forget the drawings and paintings,

done by the patients with a unique sense of local color, which decorate the walls of the wards.

The program of rehabilitation which the sanatorium provides is much more extensive, however, than the simple encouragement of native crafts. The rehabilitation center offers classes in retail merchandising, shoe repairing, typing, bookkeeping, photography, nursing aid, and nutrition. All the women patients take the nurses' aid and nutrition courses before they are discharged. Thus they are enabled to return to their home villages as emissaries of good hygiene and nutrition, ready not only to insure that they themselves will not have to return for later treatment, but to help prevent other cases of tuberculosis from developing in their communities.

This, then, is the story of Seward Sanatorium as I have been privileged to watch it unfold during five months which will always hold a cherished place in my memory. As I leave for additional training "outside," I only wish that all the Methodist women, whose labors make this low white building able to help meet so great a need in this wide territory, could walk with me through the wards and see for themselves the devoted service, the conquered miseries, the renewed hopes which their contributions have made possible.

May Tidus at work in the rehabilitation center of Seward Sanatorium



THE CHRISTIAN HOME AND FAMILY LIFE MOVEMENT IN KOREA

By CLARA HOWARD

PREPARATION for The Christian Home and Family Life Movement in Korea began with the entrance of the Gospel of Christ. The church, as it spread abroad the teachings of Christ, emphasized the worth of the individual and his personal rights and human dignity and once again the little child was set in the midst. But not until mothers' clubs and parent study groups were organized and the study of the little child, his nature and needs, had been begun, did the importance of parental guidance, home-training, and family relationships come to be generally recognized.

When the first clubs were started in 1925, the women were not ready to take any responsibility for organization, leadership, or programs but the kindergarten teachers patiently guided and encouraged them, so that little by little responsibility could be given to them. And how they loved it! Well do I remember when one rather elderly woman received a little certificate for attendance. She held it high over her head and danced around the room in ecstasy over this symbol of her progress in the field of education. She had never had the privilege of attending a school of any kind.

Rapid expansion of educational facilities for women, a growing desire on the part of girls, their families and their husbands-to-be for them to be educated, and the freedom which society began to make possible for women all paved the way for the present situation, where women are people on their own right and are not known merely as some man's wife or mother. They are manifesting a growing feeling of responsibility for their role as wives, mothers, and home-makers and reach forward to

a new day in home and family life.

In the early years of the kindergartens and mothers' clubs, it was well nigh impossible to get fathers to go near a kindergarten. All things pertaining to small children belonged to woman's realm and were usually beneath the fathers' concern, while talking to and spending time with little folks was quite too undignified for the lordly male. But here as in many other phases of Korean life, the leaven of Christian truth and its democratic principles have reached far beyond the bounds of church circles, and, along with modern education and changing social customs, have brought many young fathers to a new conception of family relationships and parental responsibility.

Kindergarten education has shown parents that small children are eager for and readily respond to teaching and guidance which is given in accordance with their interests and adapted to their growing needs and abilities. Parents have discovered that suitable environment and needed guidance enable the child to solve his little difficulties in a constructive way and to form desirable habits and attitudes. These growing realizations among parents have made them feel their limitations in the field of child guidance, and have made them see that the home and family have a tremendous responsibility toward the child and toward society. Furthermore, the contribution that Christianity has made to Korean life and society through the church and its related institutions has caused many parents to see that a knowledge of Jesus and His way of life is the greatest thing they can give their children. Therefore they are looking to Christian leadership for help in

their homes and with their children.

These developments have led us to believe that the time is ripe for the beginning of a church-wide Christian Home and Family Life Movement on an interdenominational basis. Growing interest in and successful conduct of such programs in other countries have led the National Christian Council in Korea to invite Dr. Irma Highbaugh of the International Missionary Council to help in setting up such a program in Korea. In preparation for her visit, the National Christian Council expects to send ten delegates to the Christian Home and Family Life Seminar and Conference in Manila, Philippine Islands, November 2-16. Eleven countries of East Asia are to be represented at this conference and the groups planning to send delegates from Korea through the National Christian Council are The Methodist Church, The Presbyterian Church, The United Church of Canada-sponsored women's group, The Holiness Church, and the YWCA.

The writer is to have the privilege of being a member of the Korea delegation, and it is of interest to know that the leader of the Methodist delegation from Korea will be the Rev. Charlie Song, general secretary of the Department of Christian Education in the Korean Methodist Church. Rev. Mr. Song is a graduate of Emory University, Atlanta, Georgia. Our third delegate is Mrs. Chu Chungil Chung who is a teacher of child development and family relationships at Ewha Woman's University and Seoul National University. Mrs. Chung is a graduate of Georgia State College for Women at Millersville, Georgia, and the University of Tennessee.

Following the conference in Manila where she will be one of the leaders, Dr. Highbaugh is to come to Korea, and with the beginning of the new year we are to open training classes for leaders in the Christian Home and Family Life Movement.

THE story goes—shall we call it apocryphal—that as Adam and Eve left the Garden of Eden, Adam turned to his spouse and said, “This, my dear, is the age of transition.”

Through the centuries, when the historian wished to describe a particularly difficult phase of world progress he termed it “a period of transition.” In the educational field, we have found that changes are often brought about because of a new philosophy—witness “progressive education”; by new needs of society; or by mobility of population. Sometimes changes are caused by “acts of God,” illustrated by the recent floods of the Rio Grande, which affected the future of one of the outstanding schools of the Woman’s Division, Holding Institute, at Laredo, Texas.

The Supreme Court Decision

The verdict of the Supreme Court concerning segregated schools is ringing about an “age of transition” in private as well as public schools. This decision will hasten the integration of various races in the schools of the Woman’s Division. At present several schools and colleges enroll students of all races and nationalities, of which Scarritt National College (both for the training of Christian workers) and Wood Girls’ School are notable examples. Bennett College, Greensboro, North Carolina, has had exchange students of different races. The Negro schools of the Woman’s Division, with the exception of the Cragger-Brown Home and Godman School, Baldwin, Louisiana, have racial staffs. In practically all Negro colleges with which the Woman’s Division cooperates with the Board of Education of The Methodist Church, there are Negro faculties. Paine College, Augusta, Georgia, is outstanding in its interracial aims. It has a biracial staff and frequently holds interracial conferences on the campus. This cooperative enterprise in three sections: Division of National Missions and the Department of Work in Home Fields of the Woman’s

A Time of Transition

By MURIEL DAY



Three superintendents of Vashti School: Deaconess Mary F. Floyd, now at Pfeiffer Junior College; Deaconess Gladice Bower, on sabbatical leave; Rev. Woodward Adams, the present superintendent

an’s Division of the Board of Missions, and the Christian Methodist Episcopal Church.

There can be no question of the stand that the Woman’s Division should or would take following the Supreme Court decision, although the ruling pertains only to the public-school system. In the light of *A Charter of Racial Policies* adopted by the Woman’s Division, the schools will go forward more rapidly in fostering integration in the student body. The statements in the charter which are especially applicable to the educational situation are as follows:

The institutions and projects of the Division are instruments by which we may translate the Christian ideals and attitudes of this charter into action. . . . The facilities and opportunities offered by our projects and institutions shall be open to all people without discrimination because of racial or national background.

Stepping Up the Junior Colleges

Some changes are made necessary because of the new requirements in teacher training stipulated by the states where schools of the Woman’s Division are located. This and other reasons have made a change in two junior colleges, namely,

Pfeiffer Junior College, Misenheimer, North Carolina, and Tennessee Wesleyan, Athens, Tennessee.

Pfeiffer Junior College has been in a state of transition several times since it was opened as a grade school in Lenoir, North Carolina, in 1884. In 1904 it was moved to Misenheimer as a high school, known as Mitchell Home School. Gradually the high-school years were dropped, and it became a junior college in 1930. It has been decided by its board of trustees that it will open its doors in 1955 as a senior college.

The special interest and support which the Woman’s Division has at Tennessee Wesleyan College lies in the long-continued administration of Ritter Hall, the oldest dormitory for women on the campus. In the fall of 1954, when the college changes its status from junior to senior college, Ritter Hall will naturally be available for third- and fourth-year students.

Your Contribution

How do the members of the Woman’s Division fit into these new days? First by understanding and interpreting the new moves; second, by contributing to their financial support through your pledge to the Woman’s Division (there are thirty-one educational centers in the bureau). Then, too, use the *Prayer Calendar*, which includes commissioned workers in the bureau. Look forward to other times when transition may make changes necessary. Look far into the future, as an old Chinese proverb states it:

“If you plan for one year, plant grain;

If you plan for ten years, plant trees;

If you plan for 100 years, plant men!”

"I'll Go Where You Want Me to Go"

By FLEMMIE P. KITTRELL



Miss Laura A. Heist gave more than thirty years of service to missions in India

IT WAS a crisp Sunday morning in November, 1953, at Baroda, India, when I went as usual to the Methodist Church. But upon entering the place of worship, I noticed immediately that the program for the day was not as usual. There were more than four hundred boys and girls neatly dressed and standing in line in a very orderly fashion. There was an adult leader here and there, not as a guide, but as a regular participant with songbook in hand. Such happy faces mixed with confident poise made a beautiful picture. I inquired from the pastor as to what would be the program for the day and was told, "It is Children's Day." The program was filled with songs, dramatic skits, group speaking, and silent worship, all carried out by the children in a most impressive way.

As I observed the activities, it was hard to tell who was chairman. That is an excellent sign of good leadership. But I really did want to know who was chairman, and upon inquiry was told that Miss Laura Heist, senior missionary from Portland, Oregon, was the leader.

Now this is where my story begins, for I want to say a word about

Laura Heist and the devoted service she has given to the mission work in India. Ever since I have been in Baroda, first as a Fulbright teacher in the local university and later as a Technical Cooperation Mission worker (U. S. Department of State), I have noticed the quiet and efficient work of Miss Heist. She has performed a high type of Christian service for thirty-two years in the schools of India. She has been a careful teacher and has expected and received the highest type of performance from her students. Her former students think of her as a strict, but fair and just teacher. Miss Heist not only served the high schools of India in a most efficient way, but found time to do a great deal of community work with adults in social-service projects.

In my frequent visits to her home at the Webb Memorial School for Girls, I came to know about her early life and education. Her parents were sturdy pioneers who went west to Portland, Oregon, to cultivate a farm from a wild forest. She comes from a Christian family; her brother is a minister and her sister is married to a minister. As a child and later as a young woman, Laura worked devotedly in the church, sang in the choir, taught in the Sunday school, and helped with community projects. She said that she had always wanted to be a missionary but kept putting off making a decision. She graduated from Willamette University in Salem, Oregon, in 1914, and taught for several years in the public schools. She worked with the Medical Department of the United States Army in World War I, still not satisfied as to what should be her lifework. Then suddenly and dramatically a decision was made. It was on a Sunday morning in her local church in Oregon. The young superintendent of the Sunday school led a song:

"I'll go where you want me to go
dear Lord, over mountain or
plain or sea,
I'll do what you want me to do
dear Lord, I'll be what you want
me to be."

The superintendent then said, "Let us repeat the chorus, and let only those who really mean it sing it with me." Laura was one of the few who joined in singing it again, and at that moment her mind was made up to become a missionary immediately. Once having made up her mind, there was no turning back. That was true then and has been characteristic of her years in India, and her spirit will live on in the years ahead through Christian service on the part of her students. I hope there are many more young people in her church in Oregon who will sing the song as she did more than thirty years ago, and will decide as she did.

There is need everywhere today for Christian service, and if we will but listen we shall be directed as to where to go.

EIGHTY URGENT NEEDS IN 1955 IN INDIA

2 anaesthetists (doctor or nurse),
1 pharmacist, 1 physiotherapist,
1 dietitian, 3 laboratory technicians,
1 nursing superintendent,
7 doctors, 3 hospital business managers, 5 nurses, 6 public health nurses, 4 socio-evangelists,
10 Christian education majors,
12 rural workers for women's work and to supervise rural schools, 1 Christian education director in a girls' high school,
1 industrial arts teacher, 1 specialist in arts and crafts, 4 teachers with Master of Education degree, 12 teachers (physical education, science-physics with M.A. degree, 1 bio-chemist, kindergarten, primary education, art and music, arts and crafts),
1 accountant-treasurer, 1 secretary for business office, 2 secretary-stenographers for central offices.

Youth in Their Families

By WALLACE CHAPPELL

IS THERE a reader of this magazine who is not deeply concerned for the teen-agers of the church? It is doubtful. Most Methodist women are familiar with the disturbing situation youth face, with increasing juvenile delinquency, and the church's contribution by default to the whole. The forces that compound to bring young people to their present dilemma are many, but one of the strongest of them is the incompetence of the average American woman in dealing with the real problems of its teen-agers face.

Of even more cause for concern is the surprising lack of understanding within the church of an adequate solution to the problems of youth face, and beyond the negative prevention of delinquency, to the development within teen-agers of a victorious faith.

For Methodist women who share this grave concern, and who yearn to be of help in the lives of the youth in their churches, the Fall Action Project in the Youth Emphasis will come as welcome news. The theme of this project is "Youth in Their Families," and all the forces of the church should be marshaled behind it during the month of November. Channeled through the pastor and the youth publications are suggestions and resources for projects in homes, churches, and in the community, that will help youth in their families live together as Christians more effectively.

Here are some suggestions of things that any woman in the church can do, to help lay a foundation for good youth work.

First, you can always be willing to help in whatever way you are asked, with the activities of the young people in your church. This might mean attendance at study meetings for adults, or giving an understanding mind to activities for youth as a member of church

boards and commissions, or church-school groups. It might mean serving an occasional snack meal for the youth group, or chauffeuring them to an outing, youth meeting, or service project. It could involve providing funds for a youth leader to attend a great meeting, at which his whole life course might well be changed.

Another very basic thing that every woman can do for the youth in her church is to cultivate a right attitude toward them, to be understanding, and to put them always at ease. Teen-agers are persons in transition from childhood into adulthood, and they have not yet completed the process. That many of their behavior patterns and actions are strange and foreign to adults is as natural as the sunrise. Adults must be willing to accept and love the young person, completely, though they may reserve approval or disapproval of particular behavior. The young person needs this atmosphere of acceptance and love in which to try his ways in the adult world, assured of his place in his group even if he makes blunders and errors. He can be expected to stumble and err some, but one would hope to help him keep this at a minimum, preventing his feeling of complete

failure for any mistake. Adults who love teen-agers must cultivate the skill of asking the right questions, skillfully bringing broader information before the young person, never shocked by his words or actions, but gradually leading him through to better answers and responses to the world and its complex stimuli. This view appreciates that there are times when the adult needs to openly warn of dangerous behavior, and to witness to youth from his own experience. However, adults must also be urged to withhold much of the "free" advice they give teen-agers "for their own good," and love the young person through the maze of his own decisions, confident that he will eventually arrive at a mature faith.

A third and very difficult thing that the adult who loves teen-agers can do is to take a genuine interest in them and in what they do, yet never appear to pry. There is a tendency in every person who is growing up to want to try out his own ideas, and to feel that he is a resourceful, self-contained person, capable of handling life. Apparent inroads into that growing world of self-confidence and self-containment are often strongly resisted, even though the adult may be genuinely innocent of ulterior



motive. However, an adult can express warm approval of good decision and action, commending success of any kind. Usually silences after failure will speak volumes to an oversensitive teenager.

In the home, parents can use family council as a time for talking over all matters of importance to the family or the teen-ager. The whole family should be in on the discussion, share in the decision, and "count" as a person with an opinion. Family devotions, with Bible, devotional material, and prayers, with the teen-ager taking his share of the leading, can help very much. Every family, also,

should set aside regular times to have fellowship together as a unit, respecting all desires and interests.

Last, and probably most important for the Methodist woman, is her own attitude, which places God first in life, and gives the church foremost position in time, love, budget, and service. This witness to young people will work wonders in their development of maturity, and their assumption of a responsible place in home, church, and community.

The Fall Action Project in the Youth Emphasis can render a great service to your church and its teenagers in their families.

More than five million dollars of publicity and appeal will be placed behind this religious endeavor next November. This is great news. The tides at last are running toward the Church and the hour of worship. The bishops at their recent meeting gave a hearty endorsement to this movement, and urged laymen to participate with both personal and financial leadership.

The story of this program in San Antonio, Texas, this past November, is breathtaking. One hundred fifty women telephoned every residence listed in the 277-page telephone directory, urging attendance at worship services. The result was a marked increase in attendance. This increase ranged from 6 per cent to 286 per cent, and one large downtown church showed an average increase of 30 per cent during the five Sundays in November. But more than this was the imparting of the religious note to the entire life of the community and for miles into the hinterland as well. The results were incalculable.

This RIAL program offers impressive benefits for every local church and synagogue. But to make the effort produce its full value depends on local action by *you*, *your* church, and *your* community in developing a supporting local campaign. There are three things each church can do.

1. Alert the whole church to the significance of the RIAL movement. Suggest the pastor announce it, and enlist the cooperation of the Commission on Evangelism and Membership, or Missions, or the Methodist Men.

2. The women can work for an all-attendance meeting in November. It is also easy to harness RIAL to World Community Day, November 5.

3. Volunteer to the official board to call or telephone every "inactive" member and give them a special invitation to worship with you in your church.

- Remember, November is RIAL month.

- Watch for the national kick-off program the weekend of October 28.

Religion in American Life

By KARL QUIMBY

RELIGION IN AMERICAN LIFE has become a national institution. This coming November the nation-wide campaign will stress the importance of religious worship in family life. The central theme or slogan will be a slight adaptation from the twenty-third Psalm: *He restoreth your soul—worship together this week.*

The generous facilities of the

Advertising Council will make possible the carrying of this appeal literally to all the people. There will be something for everyone. Some will see an outdoor poster, or a car card, or a window display. Others will see the vivid picture on television or hear a spot announcement on a popular program, and still others will find the display and appeal in the local newspaper.



At left is Robert W. Boggs, a member of St. Mark's Methodist Church, Rockville Centre, N. Y., and volunteer co-ordinator of the entire RIAL program. Next is Karl Quimby, secretary of Missionary Education and Cultivation, Board of Missions, and Chairman of the Board of Directors of Religion in American Life. At right is Dr. Earle V. Pleasant, national director of Religion in American Life. They are discussing the poster campaign for this fall.

Widening Fellowship in Alaska

By MAUDE WHITE HARDIE



WORK in the Woman's Society of Christian Service of the Alaska Mission Conference is always of interest; and when word was received last year that the women there felt the need of further instruction and organization, the Woman's Division changed the itinerary of Mrs. W. Landrum, field worker, so that she might visit Alaska and supply this need.

It was at the Women's Day of the Annual Conference of 1953, held at Anchorage, that it was voted to plan a School of Missions and Christian Service for 1954. This became a reality last May, at Juneau; and the experiment proved successful even beyond anticipation both as to the number in attendance, and as to the help which all received. All told, sixty-five persons were given instruction; and with the exception of Seldovia every parish in Alaska where the Woman's Society of Christian Service has work, was represented.

The session started on Sunday afternoon with a buffet supper and time of fellowship. The study course which followed was on India, Pakistan and Ceylon, and was taught by Mrs. Landrum who stimulated minds and imaginations and gave valuable ways for conducting classes throughout the territory."

Mrs. Landrum also conducted a Workshop on the work of the Woman's Division of Christian Service of The Methodist Church; and she sat in as resource person in all of the four clinics conducted by conference officers on the work of the local Society. Findings from these groups are being included in the Year Book of the Woman's Society of Christian Service of the Alaska Mission Conference, which goes to every Society in the Territory.

The cooperation of the Bishop and the district superintendent contributed largely to the success of the school. Time was granted by them so that the school program could be extended. It is planned that next year there will be added to the program a discussion by a panel of ministers, on how the Woman's Society of Christian Service can help the minister in his work and in the total work of the church.

Commenting on this first session of the School, the Dean, Mrs. William Kerns, says, "The seeds of Leadership Training have been sown; something has been started that has an on-going. We have realized the first fruits and are eager to continue."



A NEW ORGANIZATION OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AT ANCHOR PARK, ALASKA, as reported by Mrs. Blackburn, wife of the minister in Anchor Park—a church in a new residential area of Anchorage.

As we began our Woman's Society of Christian Service this spring, we felt it was a case of "the blind leading the blind," for there were only a few women who were familiar with the organization. We held a "Come-as-you-are" coffee at the parsonage on February 20, and the five women who were eager to start the group brought thirty-four others. During the coffee, Dr. Clark Wood of Tacoma, Washington, and the Rev. Alan Justad of Grand Island, Nebraska, who were assisting in our Visitation and Evangelism Campaign, told what a Woman's Society of Christian Service could mean in a local church. Twenty-two women signed, and planned March 17 as our organizational meeting.

We divided into two circles and decided on names. One group chose "Carrie Carr" after the first Methodist missionary in Alaska. (She and Rev. Mr. Carr went to Unga, Alaska, in the Shumagin Islands shortly after they were married, and she died the following year.) "Agnes Newhall" was chosen as the name of the other circle. Dr. and Mrs. Newhall gave long years in service at the Jesse Lee Home in Unalaska, Alaska. Both groups plan to get pictures of these two great missionaries and bring them to all the meetings. We feel that this will make our meetings more worth while and help us feel our responsibilities in the mission field.

Spiritual Life

By MRS. J. W. BUNCH

ONE of the high moments of the Fourth Assembly of the Woman's Society of Christian Service held in Milwaukee in May came at the close of the last session. Miss Ruth Harris led that vast group of women in the singing of Malotte's "The Lord's Prayer." The rafters of the great auditorium fairly rang as those women sang "For Thine is the kingdom and the power and the glory forever and ever." Especially the word "power" seemed to echo and re-echo through that great hall, challenging all present to greater endeavor in the Master's name.

There are one and three-quarter million women who are members of the Woman's Society of Christian Service. What is the potential power of one and three-quarter million women? How much *could* such a group accomplish? The purpose of the Woman's Society of Christian Service is to unite all the women of The Methodist Church and through them to carry a knowledge of "Jesus Christ—the Way" to all parts of the world, looking toward the establishment of a world Christian community. This brings a tremendous challenge to the members of the Woman's Society, and *all* the potential power of these one and three-quarter million women is needed.

Throughout Methodism a need is felt for the deepening of the spiritual resources of the members of the church, if the available power and strength are to be used in the attainment of this goal—the establishment of a world Christian community.

As a result of the special program of the Board of Evangelism, many new members have been added to our churches in recent months. The Christian nurture of the women of this group is a responsibility of the Woman's Society of Christian Service. Many employed women in our

communities need the spiritual strength that can come from membership in the Wesleyan Service Guild. Many who have been members of the church a long time realized the inadequacy of their own spiritual resources, as they worked in evangelistic missions in their own communities and among their friends.

Paul's experience on the road to Damascus brought to him a depth of Christian living that is almost unbelievable. His life had been motivated by fear and a great passion to carry out ruthlessly the letter of the law. Occasionally his attention was called to those who followed Christ, and he noted a difference in their way of life. He wondered at the calmness and peace with which Stephen went to his death and could not understand how this could be.

In his experience on the road to Damascus a great light came to Paul. His whole life and outlook were changed. Where there had been fear, there now was courage; where there had been insecurity, there was a new faith; where there had been weakness, there was power. No person ever had such a great passion to learn the Christian way of life for himself or to win others to that way of life as did Paul following this experience. Into the life of each of the one and three-quarter million members of the Woman's Society of Christian Service must come something of this same great yearning for a depth of spiritual living and a concern for others, if this great power about which we sang at Assembly is realized.

The secretary of Spiritual Life and her committee have an unlimited opportunity and challenge to help deepen the spiritual resources of this large group of Christian women. A program of spiritual life enrichment should be carefully

planned if the goal is to be reached.

Many helps are available—devotional booklets, the *Prayer Calendar*, the *Calendar of Activities* printed in the May issue of *THE METHODIST WOMAN*, the *Handbook for Secretaries of Spiritual Life*, suggestions for prayer groups, retreats and quiet days, stewardship material, the *Spiritual Life* packet, and many pamphlets dealing with different phases of Spiritual Life cultivation. Any of these materials can be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Dr. Laubach has said that prayer is the greatest force in the hands of Christian people. Let each of us pray and plan effectively, that in the months ahead there may be a deepening of spiritual thinking and living among the members of The Methodist Church.

Following are a few suggestions for your Spiritual Life bookshelf:

- An Autobiography of Prayer*¹ by Day. \$2.50
- Strengthening the Spiritual Life*¹ by Ferré. \$1.00
- The Sun, the Umbrella*¹ (a modern parable) by Ferré. \$2.00
- America, Whither Bound?*¹ by Thomas. 35 cents
- The Recovery of Family Life*¹ by Trueblood. \$1.50
- The Resurrection, the Life*¹ by Weatherhead. \$1.00
- The Primer Series from *Tidings*, 1908 Grand Ave., Nashville, Tennessee:
 - A Primer of Prayer* by Laymon. 35 cents
 - A Primer for Churchmen* by Thomas. 35 cents
 - A Primer for Christian Living* by Hunt. 35 cents
- Stewardship and the Tithe* by Harrell. 50 cents.

¹ Available from The Methodist Publishing House serving your territory.

Readers' Count. Every local secretary of *Spiritual Life* is asked to promote the reading of the article "Should a Christian Tithe?" by Bishop Costen Harrell, printed in the September issue of *THE METHODIST WOMAN*. Keep a record of those who read the article and send the Readers' Count by December 1 to Mrs. C. A. Meeker, Editor of *THE METHODIST WOMAN*, 150 Fifth Avenue, New York 11, N. Y.



MISSIONARY Briefs

FOR IMMEDIATE RELEASE

Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

AFRICA

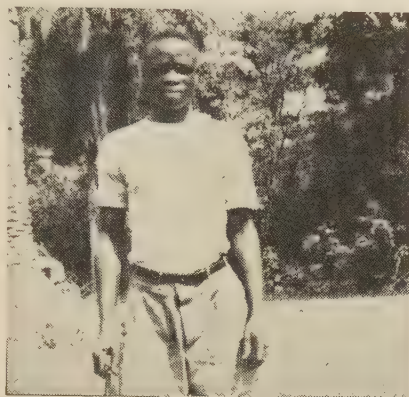
Vacation Opportunities

By CARRIE V. PEAT

SCHOOL was out. No more reading and arithmetic to teach! No more papers to mark! It was vacation time. We teachers decided to go to the mountains where the mission has a cabin, taking with us five boys: one a hunter to get fresh meat, one to look over the open fire, one for linguistics, and two to carry water and cut wood.

For the first few days all was quiet and serene. Mildred made a good start in her study of the Mano language. As she worked with Sei-Yung, Nyakwai would hover near, listening to every word. Whenever he could get a piece of paper, he would write words and numbers. Mildred remarked, "That boy is eager to learn." I, too, noted his eagerness, so I wrote his name and some arithmetic examples on a piece of paper. I could tell that he had had some schooling. He said he had finished the primer in the village school that Ganta maintained.

I gave him more examples and more words to write. Before long I discovered that he could add, subtract, divide, and multiply a little. Some might say this is just another boy. Yes, he is just another boy, but one determined to learn at every opportunity. If you could have seen his face when I gave him the lessons; if you could have heard his cries of delight as I marked his work, I am sure you would not say he is just another boy. I still can see his face beaming with joy as he gained more understanding.



Nyakwai

Each day the people from the village brought us fresh fruits and vegetables. One day one of the boys asked for a piece of paper. He folded it carefully and took it with him. The next day he returned and asked one of our boys to tell him what he had written on the paper. When I glanced at it there were just some pencil marks that were neither numbers nor letters. I took another piece of paper, wrote his name, the alphabet, and the first five numbers on it, and at the same time had him repeat them after me. I left space for him to copy the writing; gave him the paper and told the interpreter to tell him to make the letters and bring the paper back when he came.

The next day he came with a group and showed me the paper. To my surprise, he had copied the letters, the numbers, and his name very well. I hardly could believe he had done it, but everyone assured me he had. He wanted more exercises. On a larger piece of paper I printed his name, leaving space for him to practice, and some

English sentences. He was quite pleased to have the work to do.

The last day, as I was on my way down the mountain, we met him coming up with the paper. I was sorry to leave just then, but I sent him up the mountain with a note to Miss Black, who had stayed, asking her to continue giving him lessons.

I can remember well that on the closing day of school, I felt that I did not want to see another book, student, or paper to mark. As I look back upon those days on the mountain, I realize how easy it would have been for me to overlook the eagerness of those two boys to learn. Although I was able to do but little for them, that little may be the turning point in their lives.

IN MEMORIAM

Miss Lillian B. Watkins, a retired deaconess residing at the Methodist Old Peoples' Home, Chicago, who passed away May 20, 1954, was graduated from the Chicago Training School in 1908. Miss Watkins spent the greater part of her thirty-seven years of service in the New England, New England Southern, and Rock River Conferences. She was parish visitor at Mathewson Street Church, Providence, Rhode Island, 1912-1919 and 1934-1941. Miss Watkins also served as field secretary for Chicago Training School, 1920-1926.

Miss Eunice Isabella Britt, field worker for Kansas City National Training School (now National College for Christian Workers), Kansas City, Missouri, for twenty-nine years, passed away at Bethany Methodist Hospital, Kansas City, Kansas, May 22, 1954. Miss Britt was graduated from the Kansas City Training School in 1905 and received her A.B. degree from Central Wesleyan College. She did graduate study at Boston University School of Theology and at Hartford School of Religious Education. Miss Britt was widely known through her field of work for the school and for her years of service in Bridgeport and Cincinnati, Ohio, as well as in Chicago,

Illinois, and Philadelphia, Pennsylvania. She completed her active service at Fifth Street Community Center, Philadelphia, in 1950, when she was retired after having served forty-five years as a deaconess.

Miss Joan Davis was born near Fayette, Iowa. She studied in the Upper Iowa University, and later enrolled in the Chicago Training School, going from there to Bombay, India. She served in the English-speaking Methodist churches in Bombay, Rangoon, and Lucknow.

During the nineteen years of Miss Davis' retirement, she lived at Thoburn Terrace, Alhambra, California, serving for some time as the librarian of the First Methodist Church. Through her interest and example many young people were influenced to devote their lives to full-time Christian work. On July 4, 1954, at the age of eighty-eight, she had a fatal heart attack. She was laid to rest in the beautiful Live Oak Memorial Park near Monrovia, California.

Miss Margaret Landrum, retired India missionary, died in October, 1953. For forty years Miss Landrum served, as a teacher in Isabella Thoburn College, Lucknow.

MALAYA

Ipoh

It has been a great year so far. The Anglo-Chinese Girls' School needs some permanent buildings, so we put on a concert to raise funds. In nine performances our variety show-operetta earned a good bit for the building fund.

Holy Week observances included a Palm Sunday program in the Sunday school, a showing of "The King of Kings," a Good Friday Communion service. On Saturday Dr. and Mrs. Eugene Smith arrived.

On Easter morning the chairs and piano were out on the lawn in front of the school, where a white cross of flowers was set in the ground. It was really a combined Methodist service—prayers and Scripture in Chinese, English, and Tamil; anthems by the Chinese, Tamil, and Wesley choirs. A group of Christian Punjab (Indian) men sang a hymn with the use of a harmonium and a small kettle drum. The sermon was given by Dr. Smith, general executive secretary of the Division of World Missions. The audience was a varied one of Indians, Tamils, Chinese,



Summer class in typing, Erie School, Olive Hill, Kentucky

Americans, Eurasians, British soldiers, and a Canadian family. After the service, close to 500 people had breakfast in the Tuck-shop. The rest of Sunday was normal—Sunday school, MYF cabinet, MYF, church, and Wesley Guild.

I spent Friday through Tuesday attending the all-Malayan MYF institute. Over four hundred were there, and together with older Asian leaders, missionaries, and all the M-3's they studied, played, and prayed. Like MYF camps and conferences throughout the whole world, the young people in this conference will have many memories.

—MARJORIE HOOPER, an M-3

COMMENCEMENT

Erie School

Eleven girls and ten boys were presented diplomas by the superintendent, Mr. Eugene K. Meyers, at Erie School, Olive Hill, Kentucky. This is the largest graduating class in the history of the school. Dr. Adrian Doran, new president of Morehead State College, gave the commencement address. There were four students with high honors, two having an average standing for the four years of 94.34375 and 94.3333 per cent. Miss Mary G. Kesler, principal, reports that ten have made definite arrangements for college and others are planning for further training.

Other end-of-the-year activities included a recital and open house

at Aiken Hall, under the direction of Miss Virginia Winters, U.S.-2, of the music department, class night, and the baccalaureate service with Dr. M. P. McClure, superintendent of the Lexington District, as the speaker. Homecoming for alumni and former students brought an interested group to the school on May 30. The Student Councils of the school and of Aiken Hall, the dormitory, prepared material for a handbook which will be ready for students entering school in September.

For many years, a summer kindergarten has been conducted at the school. This year, the program was enlarged to include evening classes in typing, shorthand, book-keeping, shop, photography, and home nursing. The library was open for community use. Story hours and movies in the morning attracted various age groups and a basketball clinic was held two evenings a week.—HELEN MEREDITH, *deaconess-librarian*.

INDIA

Madar Union Sanatorium

The Nurses' Residence, the Day Nursery, and the Surgical-Medical Block were opened recently by the Union Health Minister, Rajkumari Amrit Kaur. The short program was held in the patio of the Nurses' Home.

Immediately after this, we nurses began preparing an exhibition for World Health Day, the World Health Organization, government hospital and our two mission hospitals working together. We Madar folk had three demonstrations. The sanatorium nurses showed the post-operative care of a chest surgery case with a live patient. It was informally voted by the two World Health Organization people as the most popular. The next in popularity was one of ours showing what a public-health nurse does in schools. We had a class in sight conservation with vision testing of our youngsters. Visitors came in to get their eyes tested, too; that was not in the plan, but added interest. Our third—and to my mind

best display—was showing how to isolate an infectious disease patient in a one-room home, also with a patient; and in the other part of the room a small group of women were learning how to prevent the spread of infectious diseases. It lasted from the opening function at 9:00 a.m. until the beginning of the free health movies at 7:30 p.m. The fair was held in the Town Hall, right in the center of the city, so there were great crowds. During the morning, nurses spoke to the middle-school girls and colleges on nursing.

Harris Memorial Health Center, Manila

One of our biggest jobs recently, was our first Lay Leaders' Training Institute. Miss Florence Palmer headed a staff of fourteen full- and part-time leaders, working with twenty-five students. The lay movement is the crying need of the hour, and it was a thrill to have a part in this.

Many are farmers or laborers who used to long hours of sitting, but they sat all morning and for six hours of the hot afternoon (the thermometer reached 112° one day) discussing and making notes with a dedicated concentration. Scripture, leadership, teaching children and youth, evangelism, teaching illiterate adults to read, health for family and community, soil improvement, and several other subjects made up the long list. In the late afternoon they played and learned new games to teach at home. Evening meetings featured films and filmstrips.

Growing out of the class work, a goal sheet was prepared and the final service was one of self-dedication when each student pledged himself to do certain things for his village church. Each went home with a small packet of helps (pictures, flannelgraph, books), but they need more. I saw four of them when I was out in the villages this week and they were full of plans for their work.

—ELIZABETH OVERBY



When Miss Mildred Wright of West Plains, Missouri, returned to India last July she took a trunk filled with clothing for the little children of India which she had received at a "baby shower" sponsored by the Woman's Society of St. Paul Methodist Church, Springfield, Missouri. The societies of Dale Street and Elwood Methodist Churches also participated. Here, the chairman of the project, Miss Mary Elizabeth Klingner, watches as Miss Wright cuts the ribbon and thus opens the door to the shower room.

Deaconess Commended

Miss Dorothy Harding, who serves First Methodist Church, Eugene, Oregon, as director of Christian education, has been commended by the pastor:

It is my opinion that she is doing an outstanding job. Under Miss Harding's leadership we have had a splendid growth of attendance in the church

Miss Prudencia Fabro, director of Harris Memorial Training School, Manila, Philippines, with Miss Leila Dingle and Miss Doris Hess, Woman's Division missionaries, listening to a student as she explains their goals



Toge Fujihira

school each year she has been here. She also does a very fine work in her calling. While largely limited to the church school, she covers a much wider area than that. Recently Miss Harding was nominated as the outstanding woman of the year in the city by the Quota Club because of her work in the community.

In addition to the work at First Church, Miss Harding serves also in the Week Day Religious Education program in the community, serving on several committees in that capacity as well as in the conference. She has directed camps for the conference and has been active in the YWCA. Miss Harding is making a significant contribution in Christian work, and the Commission on Deaconess Work can be commended in having her as one of their members who is serving so well.

PHILIPPINES

The National Assembly of the Woman's Society of Christian Service, which was held in June, was very well attended—almost 200 registered delegates and about the same number of guests. The theme was "We Press On"—press on toward their goals—spiritual growth, widening fellowship, world church, peace, and Christian discipleship. The women enjoyed the workshops on mission study, spiritual life, and study materials. It was resolved with much emphasis that the spiritual life of the church is the basis for the establishment of peace in the world. It was agreed to give more thought to the study of missions than in the past, particularly as they have sent a missionary to Okinawa.



Methodist Prints

Teaching games in the Daily Vacation Bible School, Colebrook, New Hampshire

TOWN AND COUNTRY

Vacation Church Schools

To children in churches across the country, as well as to those who work with them in churches and communities, summer is synonymous with Vacation Church School. The rural worker in Southwest Missouri speaks of their successful workshop on Vacation Church Schools: "Forty women came for one day of intensive training in the 'how' of teaching, activities, music, et cetera."

At Wesley House, Robstown, Texas, the children asked Miss Willings when the little school would start. It is called "little" because it lasts only two weeks. It really is their largest group—over two hundred every day.

In Texas and other places, children went to the Vacation Church School, but in Montana, the school was taken to the children. Deaconess Ary Shough, who works with the Indians at the Methodist Blackfeet Mission, wrote: "Another worker and I loaded 'Wesley' (the jeep station wagon) with all we would need to spend the week at Babb, a town forty-two miles northwest. A family there gave us a

cabin to sleep in and we cooked our meals at the schoolhouse. Two sessions a day we taught thirty-nine children. Some of the children who enrolled spent the summer in tepees near the hotel and entertained tourists with their dances.

"Each day during the Vacation Church School sessions at Mobile County Rural Center, Alabama, the interest and attendance grew. Some of the children from over in the 'Level' who had never experienced Bible school or heard Bible stories were so thrilled they were waiting for the station wagon long before seven o'clock each morning and said, 'We were afraid you wouldn't come—we don't want to miss a day.'"

LATIN AMERICA

Sanatorio Palmore, Chihuahua

The new wings of the sanatorio were inaugurated on May 15, with a service of dedication. Miss Pearl Hall writes: "I had the honor of cutting the green and white ribbons and of welcoming the large number of people. The program was given in the *Edna M. Pothoff* auditorium. We were happy to

have the Misses Pothoff and Fox with us. Our pastor made a fine address on 'The Place of Healing in the Ministry of the Church.' I took a few moments to thank the many people who had had a part in the construction of the new wings, and also to tell the public that most of the funds had come from the Division of World Missions and the Woman's Division of Christian Service and the churches.

"Sunday was open house. Several hundred people came. Those present expressed delight at the arrangement of the departments, the pleasing colors, and our enlarged facilities.

"The past is prologue. Now with more space, improved facilities and a growing confidence on the part of the public, we must do better work. We need your prayers and your help."

Central Institute,

Rio de Janeiro, Brazil

The Instituto Central do Povo is a social organization in one of Rio's worst slum areas. The slums are built up on hillsides and our institution is at the bottom of a hill. We have a morning primary school and afternoon high school (in the same building after the morning school ends), and a night adult primary school and high school. We have a government prenatal and child-care clinic on our grounds. Milk is given to certain families in the community who are the most needy. Also on our grounds is Sao Joao Methodist Church. The Social Department has a building with an extensive program. There are classes of all kinds offered afternoons and nights in the building, and a visitation program carries the influence of the institute into the homes of our people.

Every Sunday afternoon we go up the hill for our little Sunday school. The young people in the church began the work. We have a children's class and an adult class. Our hill is really a notoriously rough one. Seems strange that

Rio, with its magnificence and beauty, there could be such poverty, but it exists.

Recently we took the four-year-old son of the director of the night school with us up the hill for Sunday school. Walking home we were talking of the pitiful conditions, and someone turned to Paulinho and asked him how he enjoyed it. It must be wonderful to live up there where you can see all the boats in the ocean and have lots of children to play with," was his response. God's goodness is manifested anywhere that we search for it.

—FANNIE LEE HOWARD, an LA-3

uba

Commencement ceremonies of the Union Theological Seminary in Matanzas were televised. This is the second time this year that primary activities have been on television. In April, a fifteen-minute program showing the buildings, faculty, something of student life and of the purpose of the school was given at two popular hours on the television schedule.

The seminary is a coeducational project in which the Episcopal, Presbyterian, and Methodist churches have a share. Since it was started in 1946, thirty-five students have graduated and they are giving an excellent account of themselves. The graduating class this year consisted of four girls and one boy—two ministerial students and three trained in the Department of Religious Education.

PEEK HOME

Polo, Illinois

The early days in May were busy with work in the fields. Corn was planted just in time for our superintendent, Mr. Matthews, to get off to the Fourth Assembly of the Woman's Society.

Two weeks following the close of school, the children of Peek Home attended the Community Bible School. Karen Vanderlinden, one of our older girls, was one of the kindergarten class teachers.

June brought a fine strawberry crop. There were many for the table as well as for storing in the deep freeze. The garden is growing and the baby chickens are so big it is almost time to put them in the locker.

"Making hay" was a busy time. There were about thirty acres to cut, rake, dry, bale, and stack in the loft—1,213 bales. Two of the older boys assisted the men in accomplishing this job.

Miss Mary Lamson, summer vacation worker from Ames, Iowa, expresses her appreciation of Peek Home: "Since I arrived I have met many wonderful people who have done a lot to make me feel at home. I am impressed with the home. The recently redecorated rooms are beautiful and I know a great deal of hard work has gone into them. I enjoy working and playing with the children and taking part in the devotions each evening. I know I shall never forget the wonderful experiences of this summer."

—Excerpts from *The Peeker*

MISSIONARY *Briefs*

THE DOORBELL RINGS

Br-r-r-r-r goes the doorbell at Wesley Community Center, Oklahoma City. It is only about ten minutes to eight. As the door is opened, there stands little Albert saying, "Teacher, how much more minutes do we got?" Teacher knows what he wants. He wants to know how many more minutes until Vacation Bible School begins. And he asks that same question every morning. Albert isn't the only one who rings the doorbell to ask questions. Others ring it, wanting to help the teacher, or just to come in to find out what they are going to do that day. When Vacation School is about over they want to know why it "can't go on for four weeks more."

When the doorbell rings it isn't always the people in the community who ring it. Sometimes it is a circle or a Woman's Society in a local church, or a Conference Woman's Society such as the occasion when the Conference Woman's Society Annual Meeting came for a visit three hundred strong. And on several occasions fine groups of young women from other conferences on a Missionary Education Tour rang the doorbell in order to learn more about the center.

Some mornings when the bell rings it is the little preschool folk coming for the nursery play hour. Nita and Frankie are usually among the first. One morning when the deaconess was helping them take off their wraps Frankie said: "My Mamma's sick. When we say our morning prayer can we pray for her?" Another time the children were watching Uncle Jim, the new school policeman, helping the children across the street. Finally one said, "Teacher, Uncle Jim is a disciple, isn't he?" "Why do you think he is a disciple?" "You told us," replied the youngster, "that Jesus' disciples were helpers, and Uncle Jim helps boys and girls."

—DOROTHY RUSSELL

ANNUITIES

An annuitant of the Woman's Division of Christian Service writes: "I have never regretted my investment in a Woman's Division of Christian Service Annuity, for it has brought me great satisfaction."

Another writes: "I know of no place where the money will do so much good as in the Woman's Division of Christian Service. I am the one who should express gratitude for the use you make of the gifts that you take care of and use so wisely."

For information concerning annuities, write to Miss Henrietta Gibson, Treasurer, 150 Fifth Avenue, New York 11, New York.



Dementi Studio

Presentation of station wagon keys to director of Bethlehem Center, Richmond, Virginia. Left to right: Mrs. R. M. White, member of the Woman's Division; Miss Glenn Moore, disbursing officer, Woman's Division; Miss Mary Lou Barnwell, executive secretary, Commission on Deaconess Work; Miss Ida Bilger, director; Miss Adair Myer, children's worker; Mrs. J. H. Montgomery, president of the Board.

METHODIST WOMEN NEEDED

For Lima High School in Lima, Peru, Crandon Institute in Montevideo, Uruguay, and for our high schools in Brazil, women preferably more mature are needed as house mothers. They should be college graduates with preparation for counseling and religious education. A home-economics background would be helpful. The boarding students range in age from seven to twenty-year-olds. The woman who can make a home out of an institution and who can be "mother" rather than a teacher is needed. Spanish is required for the work in Peru and Uruguay; Portuguese for the work in Brazil.

PICTURE AVAILABLE

The picture, "Christ Mourns Over the City," which might be used in a worship setting, is available from The Methodist Publishing House serving your territory—a black and white print 8" x 10" for \$2.50; a hand-colored print 20" x 16" for \$6.00.

London, England

In Britain recently, on her way home from India, Miss Dorothy Harper of Ardmore, Oklahoma, pictured here at the Tower of London. With her in the picture are two "Beefeaters," or Yeomen Warders of the Tower, whose colorful uniform has changed little in design since the time of the first Queen Elizabeth.

Miss Harper spent the past five years as a missionary in India, and was taking the opportunity of seeing as much as possible of the British countryside en route home.



British Travel Association Photo

CHINA

BEEF WITH STRING BEANS

For 5	For 50	Ingredients
2 cups	20 cups	green beans (French style or thinly sliced)
1 pound	10 pounds	round steak
2 tablespoons	1 1/4 cups	soy sauce
1 tablespoon	10 tablespoons	powdered ginger, or finely chopped ginger
1 teaspoon	10 teaspoons	sugar

Cut round steak into small pieces (1-inch square and about 1/16-inch thick, "if you have the skill and patience"). Let steak stand in soy sauce for a few minutes. Then fry quickly in hot vegetable oil. Remove from frying pan.

Drop green beans into hot vegetable oil and stir for about one minute. Then add ginger and just enough water to cook until tender.

Add meat and sugar and stir until heated throughout.

Recipe from Miss Edith Youtsey, now retired and living in Wichita, Kansas.

NO SINGLE technique has a greater contribution to make toward effective program building than the various avenues of visual education. Somehow we are more deeply impressed when a vivid image accompanies an idea.

Slides, filmstrips, and motion pictures can be invaluable in program building if properly used. Often because of inadequate preparation these media are somewhat disappointing. Careful planning is essential if the greatest value is to be achieved. Often films or slides are looked at the last minute, sometimes as an alternative to working out some other program which seems to require more effort, or as a substitute when plans for a program fail to materialize and the program leader is searching for an easy way out of her difficulty. The importance of booking the filmstrip or motion picture far enough in advance of the showing date cannot be overemphasized. If it is to be integrated into the program, the leader needs time to preview it and become familiar with its message. When plans are made to use slides, filmstrips, or motion pictures as a part of the program they should be ordered at least two months in advance, and, if the material is in great demand because of its usefulness for study course or program use, it should be ordered even earlier. It is well to list two possible substitutes in the event the pictures requested are not available. They will be very helpful for the Committee on Program to secure a copy of the catalogue listing the materials available from the Department of Visual Education, 150 Fifth Avenue, New York 11, New York.

Missionary audio-visual materials recommended by the Board of Missions, including slides, filmstrips, and motion pictures are distributed through The Methodist Publishing House film depositories and should be ordered through the one serving your area. The June, 1954, issue of THE METHODIST WOMAN has a page entitled "Project Your Study Program." Also numerous visual aids are listed on

VISUAL AIDS IN PROGRAM BUILDING

By MRS. DAVID J. CATHCART

pages 153-155 in the Program Book for 1954-55, "Except the Lord Keep the City."

There may be resources available within your community. Public schools, universities, YWCA, and other organized agencies have visual materials which may be borrowed or rented for a small fee. Do not overlook the possibility of church members or friends having collections of slides which might be very suitable for use in a worship service. Many of the institutions under the Woman's Division have slides.

No program is complete which does not include attractive posters to advertise the meeting or study course. Bulletin boards and pertinent charts placed advantageously in the church building are helpful visual aids and will do much to arouse interest in the program.

The use of pictures is effective, and a great picture may do more to stimulate imagination and guide meditation than any number of spoken words. An alert program committee will secure prints which may be used during the year. Many times pictures are available in the various rooms throughout the church building and may be "borrowed" for use at a particular time. The Intermediate, Junior, and Primary Church School materials have excellent picture sets which might be used. These can be ordered from 810 Broadway, Nashville, Tennessee. Perhaps some church member has a picture in her home which she would be happy to share.

When using projected visual aids (slides, filmstrips, and motion pictures), mechanical difficulties often mar an otherwise effectively planned program. A set of slides or filmstrip well projected is far superior to a motion picture poorly presented. Careful attention to operational details can assure a good program. Nothing so quickly demoralizes an atmosphere of worship or dissipates interest in a pro-

gram as faulty use of the machine. The following check list might be helpful in making preparations:

1. Is the projector in a location which makes for a minimum of operational disturbance? Yes___ No___
2. Is the amplifier at the most advantageous position? Yes___ No___
3. Is the electrical cord system to the projector arranged to prevent stumbling over it? Yes___ No___
4. Is the projector in focus *before* the beginning of the service, especially if it is a worship service? Yes___ No___
5. Is the volume properly adjusted for the size of the room? Yes___ No___
6. Is the equipment in working order? Yes___ No___
7. Does the operator know how to handle the equipment? Yes___ No___

The manipulation of the room lights is important.

1. Has proper preparation been made to synchronize turning off the room lights with the turning on of the projector lights? Yes___ No___
2. Has provision been made to cushion the shock of bright lights being turned on suddenly at the close of the service? This is particularly important for a worship experience. Yes___ No___
3. If group participation is a part of the program, has there been provision for sufficient light to see words of hymns and responses? Yes___ No___
4. In an effort to darken the room, has it been made uncomfortably hot or stuffy? Yes___ No___

If filmstrip or slides are used, the leader must give careful attention to details.

1. Is the leader so located that she may be easily heard in all parts of the room? Yes___ No___
2. Has she an adequate reading desk? Yes___ No___
3. Has she light enough by which to see to read? Yes___ No___
4. Is it well shielded from the group so that it will not be annoying? Yes___ No___
5. Is she thoroughly familiar with the material to be read in order not to stumble on words or phrases? Yes___ No___
6. Has she previewed the material and is she able to anticipate what comes next? Yes___ No___

Week of Prayer

OCTOBER

Christian Literature

At Poona, Bishop Masters is in contact with literature for the

Leadership Training

The church needs trained women leaders, Christian teachers, doctors, nurses, social workers, and Christian homemakers. The 1954 Week of Prayer offering will provide more adequate leadership training in the following places through:

High school for girls at Karachi, Pakistan
Property to expand the Stanley Girls' High School, Hyderabad, India
Remodeling Girls' School, Roorkee, India
New Buildings, Norma Fendrich School, Bidar, India

Above: Bishop Chitambar Memorial, Stanley Girls' High School. To the left: Students preparing a meal. Does anyone want a chappati?

Pensions

One half of the 1954 Week of Prayer and Self-Denial apply on pensions for deaconesses and other workers.

This picture of the family at the Robincroft Rest Home circle has been broken several times since then and many retired workers. Other homes are: Bancroft-Taylor E



Self-Denial

1, 1954

, Miss Florence
the production of
le pp. 4 and 5.)



Rural Work

Some of the 1954 offering will be used to improve the ministry of three needed services:

Mobile dispensary, Buxar, India

Missionary residence and school, Batala Center, Delhi Conference, India

Residence for the evangelist at Zaheerabad, Hyderabad Conference, India



Health Work

Equipment and buildings are needed at the Creighton-Freeman Hospital, Vrindaban, India. Here Dr. Esther Nallathamby is explaining X-ray pictures to a patient and her husband.



allocated to the Commission on Deaconess Work to California, was taken on April 12, 1952. The family admitted, but this is a good representative group of Grove, N. J., and Thoburn Terrace, Alhambra, Calif.



October, 1954

Circles WORSHIP AND PROGRAM SUGGESTIONS

CITY LIGHTS AND SHADOWS EXCEPT THE LORD KEEP—YOU

This service is abbreviated from one prepared by MRS. CLEO PURVIS and given by a group from Riley, Kansas, at a county-wide meeting of the Woman's Society of Christian Service at Randolph, Kansas.

Hymn: "Take Time to Be Holy" (*The Methodist Hymnal*, No. 251)

NARRATOR interprets the DESTRUCTION OF SODOM (Genesis 18 and 19).

Voice: Except the Lord keep the city, the watchman waketh but in vain.

Hymn: "God Is My Strong Salvation" (*The Methodist Hymnal*, No. 324)

NARRATOR interprets the FALL OF JERICHO (Joshua 6).

Voice: Except the Lord keep the city, the watchman waketh but in vain.

Hymn: "Guide Me, O Thou Great Jehovah" (*The Methodist Hymnal*, No. 301, first and third stanzas)

NARRATOR: In a much more recent era, according to Larry Schwarz in an article in *The Kansas Farmer*, a very energetic and frugal man put every ounce of his strength and every minute of his time to the accumulation of worldly goods. He and his wife gave nothing to charities, had no time for worship, were too tired to be friendly. But—they succeeded in amassing a fortune. Then, they died. The family is fighting over the fortune. No peace, no happiness, has come from it. What is lacking?

Voice: Except the Lord build the house, they labour in vain that built it.

NARRATOR: In a plot by the late F. Scott Fitzgerald, the members of an estranged family inherited a house. To get it, they all had to live together in it happily. We are in the same situation. We all have

inherited a house—the world. To receive the full value of this inheritance, all peoples must learn to live happily together in it. Jesus Christ has left the means—His peace, generated by His love.

Voice: Except the Lord build the house, they labour in vain that built it.

Except the Lord keep the city, the watchman waketh but in vain.

Solo: "O Love, That Wilt Not Let Me Go" (*The Methodist Hymnal*, No. 318)

DIRECTED MEDITATION based on the Prayer Cards from the Fourth Assembly, found on page 39.

Program Suggestions on Cities:

MILWAUKEE

1. Present highlights of the Fourth Assembly through pictures found in the July issue of *WORLD OUTLOOK* and the July-August and September issues of *THE METHODIST WOMAN*.

2. Who Said That?

Assign pertinent paragraphs and quotations from the speeches (see July-August issue) to several women. After each one gives her statement, the audience is asked to identify the source of the quotation—that is, "Who Said That at Milwaukee?" This could lead into a fruitful discussion.

3. Lift up the need for missionary personnel by giving excerpts from Thursday morning's presentation (see pages 30-35 of the July-August issue).

CLEVELAND

The Conference on Family Life may be briefly reported through the conversation of two women who meet on the street. (See the September issue of *THE METHODIST WOMAN*, pages 16 and 17; and the October issue of *WORLD OUTLOOK*.)

CINCINNATI

Through consultation with the Committee on Program and the secretary of Literature and Publications, find out what is being done for the presentation of the drive for new combination subscriptions. If there is no plan to present this at a regular or special meeting, then by all means do something in the circle. The skit "The Methodist Woman Speaks" is delightful (see page 30). Or use the television program which appeared on page 39 of the September issue. Whatever you do, take combination subscriptions at the close of the presentation and send them to *THE METHODIST WOMAN*, 7820 Reading Road, Cincinnati 37, Ohio.

QUIZ

Scheduled 1954 dates. Give occasion:

October 8-10, 24, 25-31; November 5; December 10.

Urgent need for missionaries. Where?

Banners will be given for what?

Supply Work must go to institutions or fields of work of the Woman's Division. True or false?

Calling All Parents. Explain.

Readers' Count. Explain.

Identify Dr. Phillips, Miss Carrie Peat, Dr. Eugene Smith, Miss Dorothy Harding.

Penetrates and is permanent. What?

Transition periods. Name two.

India and Pakistan study helps. List them.

Officers commissioned. Who?

Name the World Day of Prayer projects.

State the price of a combination subscription to *WORLD OUTLOOK* and *THE METHODIST WOMAN*.



DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Dear Friends:

October is a month of special importance to Methodist women. There are at least three things that must be called to your attention in this letter with the hope that you will have opportunity to alert your Society or Guild to "continued follow-up" in one or all of these areas for action.

1. *The Second National Methodist Conference on Family Life* will be held in Cleveland, Ohio, October 8-10, 1954. Your local church may be fortunate enough to have representatives at this conference. In any case there will be some important things to do suggested for every local church and its Woman's Society, youth groups, Methodist Men, church school, and other agencies within the church. *Work with your pastor on the plans!* The following pages indicate some special concerns.

(a) Page 28, headed "Calling All Parents," was prepared especially for those who have concern for making the church meet the needs of its youth. Stella Tombaugh Hazzard (Mrs. Lowell Hazzard) has had a rich background in the youth work of the church. She has called to our attention the special *Fall Action Project* for youth, a related follow-up of the Family Life Conference built around the emphasis on "Youth in Their Families."

(b) "Safeguarding the Rights of Children and Youth" has become a clarion call to responsible action by church and community. Pages 26-27 of this issue of *THE METHODIST WOMAN*, entitled "Safeguarding

Their Rights" place major emphasis on some of the causes of so-called "juvenile delinquency" and an action program that may be of concern to Christian women. You and your committee may wish to study these pages in the light of your own church and community programs and bring your recommendations to your Society, looking toward the Human Rights Day celebration, December 10, as one point of focus.

2. *United Nations Week, United Nations Day* (October 24), and *World Order Sunday* (October 24) provide an opportunity to work on a church-wide basis and through community channels to encourage study and discussion of United Nations and our Christian concern for "the things that belong unto peace." The following resources and agencies may be useful:

(a) *Filmstrip in color on United Nations—"To Live Together as Good Neighbors."* Price \$4.00. Order from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y.

(b) *A Christian's Primer on United Nations*, price 25 cents; *A Christian's Primer on Technical Assistance and Land Reform*, price 35 cents; *Your U.N. and You*, price 5 cents; *Your U.N. Worked for Peace in 1953-54*, free for postage. Order these four items from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

(c) Program and discussion material for World Order Sunday is available from the Board of World Peace, 740 Rush Street, Chicago, Illinois.

(d) A new *Headline Series* pamphlet, No. 107, *The U. S. and the U.N.*, by Benjamin Brown and Joseph E. Johnson, price 35 cents. Order from Foreign Policy Association, 345 E. 46th St., New York, N. Y.

3. Your monthly program booklet calls for some follow-up emphasis at your October meeting on *The Assembly of Methodist Women* held last May in Milwaukee. The July-August and the September issues of *THE METHODIST WOMAN* give helpful resources for this program. You may want to have special circle meetings in October and November related to the questions discussed at the Assembly. *Why not discuss some of the "Affirmations" growing out of the Conversation Groups at the Assembly?* See "Affirmations" in the July-August issue of *THE METHODIST WOMAN*.

As we look ahead at this "changing turbulent world" let us "call upon Methodist women everywhere (in our own local church!) to study, discuss, and interpret in practice" the basic principles which we as Christians profess to believe.

Sincerely yours,

THELMA STEVENS

MARGARET R. BENDER

ETHEL L. WATKINS

"SAFEGUARDING THEIR RIGHTS"

Action Through Celebration of Human Rights Day

Juvenile delinquency is a problem that is giving us all increasing concern. It is easier, however, to talk with real horror about the findings of the congressional committee which has been investigating juvenile delinquency, than it is to face up to the conclusions which may be drawn from their reports. The facts are that juvenile delinquency is not a plague that has come upon us through no fault of our own. It is the result of conditions in our communities which have been apparent, but too long ignored. It is easy to say that the individual family is the source of difficulty and that if families were what they ought to be this desperate crisis would not exist. This is true, of course, but to say it often is to indulge in escapism.

There are two questions which must be faced. The first is: "What factors in our communities prevent the family from exerting over its young people the kind of influence that would protect them against the various kinds of trouble which we lump together as juvenile delinquency?" The second and most important is: "What can our churches and communities do to remedy these conditions and help families bring their children to a fruition of their best abilities?" *The answers to these questions can be dramatized and called to the attention of the community in connection with the celebration of Human Rights Day, December 10.*

We would have been distressed had the Universal Declaration of Human Rights failed to recognize the importance of the family. Now that we do have that recognition in the Declaration of Human Rights, we ought to use it to help us with that protection of the families who are our immediate concern.

As we turn to the tasks of the fall, there are two pictures which may confront us with particular clarity. One is that of puzzled,

frustrated teen-agers looking for excitement and reward in places where they are destined to find only disaster. Another is that of the representatives of fifty-nine nations voting in a solemn moment of the 1948 United Nations General Assembly to adopt the Universal Declaration of Human Rights and to exert every effort to have it known everywhere as the first standard of human rights agreed upon by a substantial portion of the nations of the world. Is there a possible connection between these two things which might be used to help us get more attention focused on our great national need to help these young people?

That connection is supplied by item No. 3 of Article 16. "The family is the natural and fundamental group unit of society and is entitled to protection by society and the state." Today the family's greatest need probably is for help in protecting its youthful members. For this reason, perhaps, this would be a good time to observe Human Rights Day, December 10, by placing emphasis on the needs of youth in today's world and some of the ways in which they can be met. Below are listed a few of these ways. Others will occur to you as you think about the particular problems of your community. Ways of dramatizing the occasion will also occur to you. Through posters and window displays highlight the fact that this year the community is celebrating Human Rights Day by concentrating on the part of its provisions which relate to the family. Beautifully lettered reproductions of this statement from the Universal Declaration might accompany all of these displays, and each display might relate to one particular way in which the family might be helped in its struggle to preserve and promote the welfare of its youth.

The use of this emphasis to celebrate Human Rights Day might also take the form of a play or

pageant. One scene might dramatize the adoption of the Universal Declaration of Human Rights by the 1948 General Assembly with special emphasis on the provision related to the family. The second might be concerned with a family looking for help in a time of pressure, when its young people are in great need of many kinds of help. The third might show ways in which the community can help the family and make the provisions of the Universal Declaration a reality in local practice.

Suggestions for Action

First, survey the ways in which your community gives the family access to the things which are necessary so that it may function well. Among the indispensables are adequate housing, good schools, facilities for securing medical care, counseling services, and other helps in time of strain and stress, opportunity to worship and to enjoy the fellowship of church groups.

Second, complete your survey by checking on those factors which make the going difficult for families such as: inadequate employment possibilities, wages that are inadequate to meet the real needs of families, the existence in the community of those things which degrade the human personality and waste the family's resources.

Now that we have found out the facts, let's plan some ways to improve conditions. Here are some possibilities to begin with:

1. If a recreation committee does not exist, why not establish one, made up, perhaps, of representatives appointed by civic, religious, service, and youth groups. This committee could work to get wholesome recreation for the young people of the community—parks or fields for athletic events, places where youth may plan and direct their own entertainment with particular emphasis on dramatic groups, through which the need for excitement and self-dramatization that is a natural part of youth can find wholesome outlets. Particular attention should be paid to offering opportunities for families to do

things together, and to creating a climate of opinion that will make family outings and activities seem the normal procedure instead of being considered "freakish" or old-fashioned.

2. Better local legislation to control alcohol sales and service. Many communities that have never considered a local-option campaign might well look at its situation and decide that the effort to get such a campaign started would be more than justified. To awaken community conviction that your community really has an alcohol problem, you might try showing a group of your friends and fellow workers in the community the color filmstrip, *Not My Community* (available from the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y., \$5.00). Be sure to follow the presentation of the filmstrip with discussion. For suggestions about conducting a local-option campaign, write to the Board of Temperance of The Methodist Church, 100 Maryland Avenue, N.E., Washington, D.C. Also check on how well the existing laws regulating the sale of liquor, particularly to minors, are enforced.

3. If your survey has shown any indications that the drug traffic exists in your community or in neighboring communities, begin immediately to work toward more well-trained policemen or women to watch this. Begin a community education campaign. For further suggestions, see the leaflet, "Not My Child," available from Literature Headquarters (see address on page 5), 5 cents.

4. If your community does not have a committee on mental health, you might investigate the possibility of establishing one. Write to the National Association for Mental Health, 1790 Broadway, New York, for suggestions. Remember that counseling and even psychiatric help is needed by some of the young people who become delinquent.

Failure to recognize and treat these problems in their early stages will cost the community money, and will mean tragedy and suffering for the young people who suffer from the problems, and for their families.

5. Partly as a result of the hearings held by the Senate Committee investigating juvenile delinquency, we are coming to a much-delayed realization that the comic books available at most newsstands are a source of danger to young people. It has become the fad to feel that it is old-fashioned to disapprove of comic books. Therefore, most parents have failed to take a good look at the things which their children are reading. Children have learned to make light of fears that may be expressed about their reading. They often suggest that they are reading "mostly the classics" when they buy comic books. However, the adult who actually reads a classic in comic-book form will begin to wonder about the educational value of Macbeth, for example, when all of the beauty of Shakespeare's language and all of the skillful character delineation have been removed and all that is left is the sequence of murders told in vulgar language and illustrated in crude pictures.

One of the things to watch for in judging comic books is the advertisements, particularly those of guns, switch knives, and whips, all of which are appearing all too often in crimes committed by juveniles. Another is the step-by-step description of how a crime such as shoplifting or breaking into a locked house is accomplished. Stimulating and degrading sex scenes are also believed by many to be contributing factors to delinquency. For a thorough discussion of the dangers of comic books, see *The Seduction of the Innocent*, by Frederick Wertheim, Rinehart, New York, \$4.00.

Many newsdealers handle these comics because their suppliers sometimes suggest to them that magazines which they desire to sell will not be supplied, if they do not

also accept those which they do not consider desirable. Sometimes all that is needed is for the newsdealer to be helped to see that he need not exhibit the magazines that he considers undesirable. If they are sent to him with other magazines he may put them away and hold them until time to return them to the supplier. Many communities have discovered, to their delight, that when this has been done by their newsdealer for several months, no more copies of offensive publications are distributed to him.

Censorship of the magazines that are sold might well be a dangerous tendency, as we all have different standards of the desirable and undesirable. In the case of the kind of comic books that we are discussing here, however, there can be little difference of opinion once the comic books are looked at carefully. The worst of these comic books are as dangerous to children and young people as are the kinds of firearms that they are not permitted to use.

Perhaps the most important step in controlling comic books is to pass local or state ordinances regulating them. For a good listing of bad and of less objectionable comic books, write Rev. Jesse L. Murrell, Committee on Evaluation of Comic Books, Lock Box 1486, Cincinnati 1, Ohio. Remember, however, that the comic-book industry is extremely "mobile." Once a comic book has been branded as undesirable, you may expect to see it disappear temporarily, only to reappear under another name.

6. Don't forget that dividing our people in communities results in personality damage to young people, both in majority and minority groups. Working to ease tensions and speed the process of transition from segregated schools to a new pattern of justice and freedom will be helping forward the protection of the family. For suggestions, see the Christian Social Relations pages in the February, 1954, issue of THE METHODIST WOMAN.

CALLING ALL PARENTS!

By STELLA TOMBAUGH HAZZARD

HERE'S a stranger in my home, *in my family*," declared the mother of a teen-ager. "Life is unfolding so fast I hardly know my own daughter." "I feel the same way about my son," said her friend. "Could it be we've been so busy supplying our families with *things* we have not taken enough time to do things as a family?"

The Fall Action Project in the Methodist Youth Emphasis tackles this problem. *Concern*, Methodist youth biweekly news magazine, says November, 1954, has been set aside to stress "Youth in Their Families."

"A MYF group can work effectively with families of teen-agers in their church and community through projects such as these: promote regular family devotions, regular family council to talk things over, better mutual understanding between teen-agers and parents, set up continuing parents' meetings, work for more family get-togethers like family-at-home night, encourage weekday preparation for Sunday school, and family attendance at worship services."¹

If your Woman's Society is taking advantage of its special relationship to the MYF through a secretary of Youth Work, you can easily make sure that all the helpful materials to carry out this project are available for the MYF. You will be in a favored position when your teen-ager asks your help in family emphasis projects.

We sometimes find it difficult to know and understand the program of the MYF. A very little time and a few materials will remedy that. *Handbook of the Methodist Youth Fellowship*² (paper 75 cents, cloth \$1.00) is a small, easily read book. *Youth Planbook*³ (free) is a veritable gold mine. It outlines pro-

gram suggestions for Sundays (morning and evening) and the total program, listing suggestions for curriculum, worship, activities, and resources for intermediates, seniors, and older youth, and for youth in small churches. Even a cursory examination gives a clear over-all idea. You will find the youth page in *THE METHODIST WOMAN* helpful. One well-informed youth worker declares she keeps up by spending one hour to read *Concern*⁴ from cover to cover, when it comes every other week.

As mothers, we are interested in the whole program of the MYF. As Woman's Society members, we have a special responsibility to help in the program area of *Christian Outreach*. Let's use originality and variety when we help youth plan a missionary unit in the regular curriculum of the MYF—how to use the youth books on "India, Pakistan, and Ceylon," and "The City," how to make Youth Fund and World Service giving a great experience of sharing. Help them to think of their Youth Fund dollars in terms of their projects. For example, it is more fun to think of Martha Graf, in the land of the head-hunters in Borneo, going up and down the Rajang River in her diesel-powered houseboat as she ministers to the needs of the Dyaks in their communal longhouses, than to think of reaching a goal of pledges set by the subdistrict or conference. Tell them a Navajo baby has only a fifty-fifty chance to live to be six years old, and one chance in three to get an education, but Youth Fund dollars are helping; that more could be done if there were more dollars. Tell them that though "communism bids for the allegiance of countless numbers of people, offering them hope and a type of security. . . . Persons who are struggling for daily necessities and seek-

ing a way of life are attracted by its offers and yield to its demands" that the "Methodist Youth Fund is at work twenty-four hours a day around the world. . . . Through medical projects, community centers, schools, social-evangelistic work, ministries to persons in rural areas, literature, Christian teaching, and youth work, it helps to make known the Christian message. . . . It brings to persons the Christian way of life."⁵

The July - August - September *Methodist Youth Fund Bulletin* lists the projects related to the Methodist Youth Fund. Watch *WORLD OUTLOOK*, *THE METHODIST WOMAN*, *Annual Report of the Woman's Division of Christian Service*, *Crowds and Faces*, *Roundtable*, and other publications for further information.

Help your youth meet interesting people, students from other lands, outstanding missionaries and Christian leaders. Let them know about opportunities to serve in church vocations. Help plan a buffet supper for students home for Christmas. Devise ways to keep youth-away-from-home in touch with the church. Help plan exotic parties with a purpose—Indian festivals, South American fiestas, African safaris, Around the World singing and games, oriental meals.⁶

See "Memo to the Secretary of Youth Work" in *THE METHODIST WOMAN*, May, 1954, page 13, for other suggestions. Use visual aids. Encourage youth initiative.

¹ Cf. *Concern*, February 5, 1954, p. 6.

² Order from Literature Headquarters, 7820 Reading Rd., Cincinnati 37, Ohio; or Distributing Offices.

³ Secure from The Methodist Publishing House serving your territory.

⁴ Secure for \$1.00 a year from *Concern*, Box 871, Nashville, Tenn.

⁵ Cf. *One Minute, Please* and *Methodist Youth Fund Bulletins*. Secure a Methodist Youth Fund packet (free) from Methodist Youth Fund, Box 871, Nashville, Tenn.

⁶ See *Fun and Festival Series* (India, Japan, Other Americas, Among America's Peoples, etc.). Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation

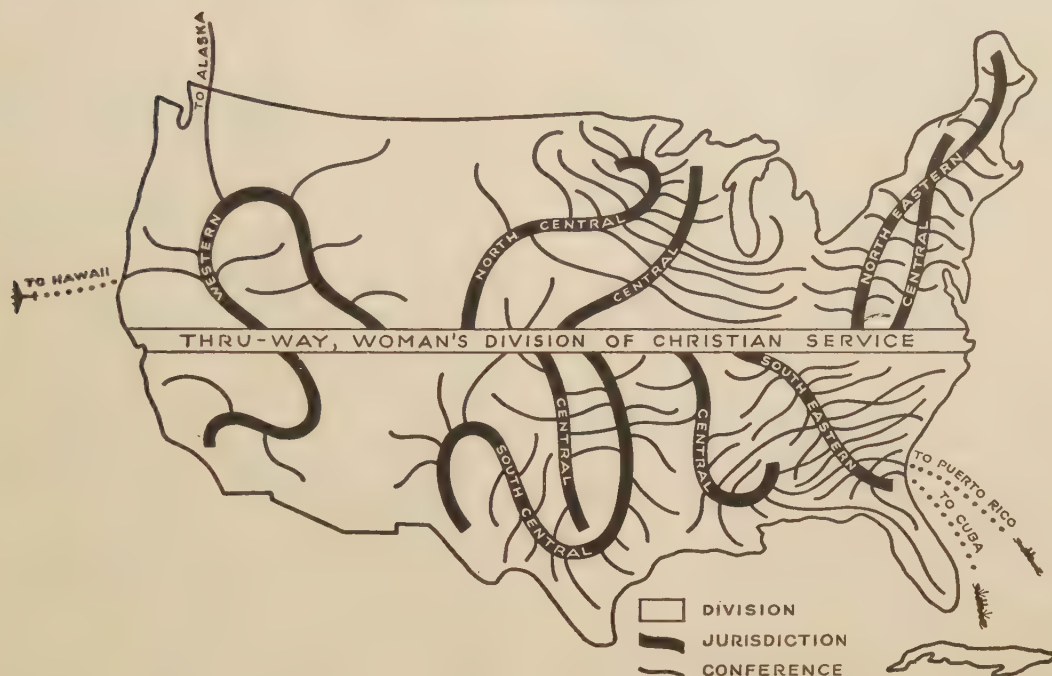
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

1. THAT THE KINGDOM OF GOD MAY BE REALIZED
1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR THE THINGS THAT BELONG UNTO PEACE
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

MAPS OF THE SPIRIT

II. THE ROAD MAP



ROAD MAPS are so familiar to us all that you may have to look a second time to see that this is no ordinary one.

Our Thru-way from coast to coast is the route of the Woman's Division of Christian Service. Indeed, it stops at the coast only because we are limiting our map to the United States; in humility and gratitude, we may picture the Woman's Division Thru-way as extending around the world.

Other main highways leading into the Woman's Division vision are the six jurisdictions; Central having the one that overlaps all other jurisdictions geographically except Western, has four highways, to one each of the others.

From the much-traveled jurisdiction main highways, are a multitude of other roads branching off. Count them, if you wish! Or, you may take our word for it that they represent the ninety-nine conferences of the Woman's Division, on the mainland. Or more—Alaska, Hawaii, Puerto Rico, and Cuba

—may be reached by water or air. In all, 103 conferences.

Each of these, if our map were larger, could be shown with its well-kept district roads—a total of 571. And out from these, so that no place is too remote to be reached, are the more than 30,000 roads or lanes or trails that lead to the local Societies and the churches that have District Members in them.

Look again at the map.

With your eyes of the spirit, you can see the people.

People, everywhere. People, for whom these roads exist. They are the ones who make it meaningful; without them, there would be no Woman's Society of Christian Service work with its interrelated roads of local, district, conference, jurisdiction, and Division. People have made the roads—through the patient, continuous effort that all road-building entails. People are keeping them in condition, and in use. And people are the treasures to whom these roads lead, as we continue to explore their possibilities and their destination.

THE METHODIST WOMAN SPEAKS

By JEAN L. WATERS

CHARACTERS:

VOICE representing publication—THE METHODIST WOMAN

PRESIDENT—Marge

SECRETARY OF SPIRITUAL LIFE—Ann

VICE-PRESIDENT—Beth

SECRETARY OF MISSIONARY EDUCATION—Ruth

SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES—Elaine

SCENE: *Some part of a local church just before a monthly Woman's Society of Christian Service meeting. The only prop is a door-size album representing THE METHODIST WOMAN—allowing the door to open so that the characters can step through. The VOICE may be spoken from another room over a public address system, the sound box being placed behind the album.*

As the scene opens, the SECRETARY OF SPIRITUAL LIFE enters stage left and hurries to stage right. She is apparently in a frenzy and is muttering in a stage whisper to herself.

SP. L.: Consecration service—consecration service! Where under the sun shall I ever find one written at this late date?

M. W. (*just as Sp. L. is about to pass the album, THE METHODIST WOMAN speaks*): Troubles?

SP. L. (*thinking someone in the darkness, stage front, is speaking—addresses that direction—her back to THE METHODIST WOMAN*): At the last minute the vice-president decides she wants a consecration service to complete tonight's program and—

M. W.: Would you mind not speaking with your back to me?

SP. L. (*taking a step forward into the darkness*): What?

M. W.: Behind you!

(*The Secretary of Spiritual Life whirls around to face the album and is taken aback by its unusual size—she measures herself to it.*)

SP. L.: Life size! Wonder where it came from?

M. W.: I brought myself—thought I needed a bit of promotion.

SP. L. (*in complete amazement*): You can't be speaking—it's fantastic!

M. W.: Fantastic, perhaps—but true.

SP. L.: I don't believe it. (*She turns her back on THE METHODIST WOMAN.*)

M. W.: Oh, dear, I thought you above all people would have enough faith.

SP. L.: It's too incredible! Well, isn't it?

M. W.: See—you do have some faith, or you wouldn't be asking me.

SP. L. (*throwing her hands up in despair—she stops and smiles to herself*): Well, at least it's amusing—I suppose it can't do any harm to go along with it.

M. W.: Now we're being sensible.

SP. L.: All right—I'm listening. What can I do for you?

M. W.: Oh, dear; dear—you're mistaken again.

It's not what you can do for me, it's what I can do for you.

SP. L.: Well, this is a twist—now what could that be?

M. W.: How about a consecration service for tonight?

SP. L.: Oh, please—don't kid me. I'm really in an awful fix about that.

M. W.: I am serious. Just take a peek inside me.

(*Secretary of Spiritual Life opens the door and steps inside—after a moment THE METHODIST WOMAN speaks.*)

M. W.: Try page 36.

SP. L. (*returning—holding up a torn page in victory*): I have it—I have it! But I never thought I'd find it in you.

M. W.: I carry things like that around with me all the time—and many other helps for Spiritual Life secretaries. Haven't you ever noticed?

SP. L. (*a bit embarrassed*): Well, no—I don't read THE METHODIST WOMAN very often.

M. W. (*with a sigh*): I suppose not. Not enough officers really do.

SP. L.: Could you give me material to liven up my monthly worship services?

M. W.: If you'll take the time to use me—

(*Offstage the voice of the president calls.*)

PRES.: Ann—?

M. W.: Who's that?

SP. L.: Marge, our president—I think.

(*The president enters stage R.*)

PRES.: Oh, here you are, Ann. I've been looking all over for you. Do you know yet what you want set up for your consecration service?

SP. L. (*ignoring her question—and grabbing her in excitement*): It's wonderful, Marge! It's—

PRES. (*noticing THE METHODIST WOMAN for the first time*): My goodness—where did we ever get such a large METHODIST WOMAN?

SP. L.: She brought herself—

PRES. (*laughing*): Really?

SP. L.: And she speaks, too!

PRES. (*laughing—then stopping short, realizing the absurdity of this last statement*): You always did have a delightful sense of humor, Ann! (*becoming very businesslike*) Do you have the consecration service?

SP. L.: Yes—right here. I just got it from THE METHODIST WOMAN.

PRES.: Good—let's go take a look at it.

SP. L. (*in a demanding tone*): Marge!

PRES.: Yes, dear?

SP. L.: I'm not joking—THE METHODIST WOMAN actually speaks! (*turning to THE METHODIST WOMAN*) Tell her what you told me.

PRES.: O Ann, stop it, what do you take me to be?

P. L.: Shhhh—listen— *(Both bend forward and listen intently—suddenly the president straightens up.)*

PRES.: For heaven's sake, Ann, now you have me talking to you. *(She takes Ann firmly by the arm and tries to usher her offstage.)*

M. W. *(sadly)*: I was afraid of this. *(The women look at each other in their tracks.)* I'll never be able to persuade these women that I really have something to say.

PRES.: What did you say, Ann?

P. L. *(exulting—rushing back to THE METHODIST WOMAN)*: I didn't say a thing—she did.

PRES. *(coming back to THE METHODIST WOMAN)*: You did?

M. W. *(feebly)*: Yes.

PRES.: No!

P. L.: Faith, Marge, faith—

PRES. *(scornfully)*: Fiddlesticks— *(laughing)* But isn't it fun—

M. W.: —and helpful, too.

PRES.: Helpful? How do you mean?

M. W.: Have you ever taken much notice of me?

PRES.: Well, I get you monthly.

M. W.: Naturally—all smart presidents do that. Have you ever look inside?

PRES.: Now, just a minute, I don't intend to stand there and be insulted!

M. W.: I beg your pardon. But, seriously, have you ever tried to use me to advantage?

PRES.: To tell the truth, I've never found anything especially needed you for.

M. W. *(defeated)*: Oh, no!

PRES.: Well, it isn't as if I were a secretary or a vice-president with programs to plan.

M. W.: But don't you find it necessary to guide your officers? If you aren't aware of what's going on, how do you know if your officers are fulfilling their duties?

PRES.: Why, I—

M. W.: And aren't you interested in the Woman's Society of Christian Service program in general?

PRES. *(indignantly)*: Of course, I am— *(turning to Ann)* Do you suppose the others would believe that?

P. L.: I don't know—but it's worth a try. Let's go and find them.

(They hurry offstage R. The vice-president enters stage L.—goes to THE METHODIST WOMAN and straightens a couple of pages on her front.)

M. W.: Thanks.

V.-P.: Think nothing of it. How are you doing with your campaign?

M. W.: Well, they're getting a big kick out of the absurdity of my being able to speak. I only hope they take what I have to say seriously.

V.-P.: I do, too—I think I was right to bring you here.

M. W.: Yes, I'm glad you did. I just wish the

other officers knew as much about me as you do.

V.-P.: You're a wonderful friend. I don't know how I would have gathered so much program material without you. That's one thing a vice-president can't do without.

(Enter stage R.—President, Secretary of Spiritual Life, and Secretary of Missionary Education—all chattering; the Secretary of Missionary Education saying "No" over and over in unbelief.)

PRES. *(seeing Vice-president)*: Oh, hello, Beth—we went looking for you. *(nodding to THE METHODIST WOMAN)* Have you found out?

V.-P.: Yes.

PRES.: Well—don't you think it's wonderful?

V.-P.: I certainly do, but I'm not too surprised; I'm fairly well acquainted with the lady.

(The Secretary of Missionary Education—a flighty little thing—easily impressed, rushes over to THE METHODIST WOMAN.)

MISS. ED. *(breathlessly)*: Say something!

M. W. *(after a long pause)*: BOO!

MISS. ED. *(jumping back)*: Is that all she says? *(Others laugh.)*

SP. L.: No, but you can't expect to treat her like a child and get an adult answer.

MISS. ED.: Oh!

V.-P.: She's a friend, Ruth, not a curiosity. Remember that play, "Lift Thou Thy World," that our women put on last November?

MISS. ED.: Yes, I was the voice of Opportunity and Service.

V.-P.: Well, I got that one right out of THE METHODIST WOMAN.

PRES.: You did—but it was good!

V.-P.: That's why THE METHODIST WOMAN published it.

M. W.: And that was just one of the many I've published. I often have skits—each dealing with a different phase of Woman's Society work.

MISS. ED. *(thrilled)*: Oh—you do speak!

M. W.: Is she always this flighty?

SP. L. *(laughing)*: I'm afraid so—but she's sincere and we love her.

M. W. *(to Secretary of Missionary Education)*: Well, now that you're convinced I speak, let me say that I speak often about missions.

MISS. ED. *(big-eyed)*: Really!

M. W.: Yes, every month. Are you interested in study groups?

MISS. ED.: We've tried to get a study group started, but we didn't know quite how to go about it.

M. W.: Quite common. In the September issue, I had a complete article on how to present "The City," our home-mission study for this year. And in this October issue, there are helps for the study of "India, Pakistan, and Ceylon." I mention these just to indicate the many sides of missions I've discussed.

(The Secretary of Christian Social Relations and

Local Church Activities appears in the door at stage R. and calls to the president.)

C. S. R.: Marge—oh, Marge—I simply can't do it—I'm just not qualified. I just can't keep up with all that's going on in Christian Social Relations.

PRES.: I know there's a lot to it, but you have to take just one thing at a time.

C. S. R.: But so much happens I don't even know about. Until just a few minutes ago, I knew nothing about the Planning Conference on the Alcohol Problem that our Methodist Church held in Washington. And this I had to find out from one of our newest members. With the stress on alcohol education, you'd think I'd know about such a conference.

PRES.: Why—I don't know—

C. S. R.: It was a big step—important. I don't know how she got such firsthand information.

M. W.: She evidently reads up-to-date Methodist publications—like THE METHODIST WOMAN.

C. S. R. (to Secretary of Spiritual Life): What do you mean, Ann?

SP. L.: Oh, I wasn't speaking—THE METHODIST WOMAN was. And I suppose she's right, she has been about most things.

C. S. R. (looking wildly from one to the other—each one nodding affirmation).

V.-P.: It's all right, Elaine. You might as well take our word. This life-size METHODIST WOMAN does speak, and she's full of helpful suggestions.

M. W.: That important information you missed was in my January issue—a complete article under Christian Social Relations, Information and Action.

MISS. ED.: Don't be embarrassed, Elaine; you aren't the only one among us who fails to read THE METHODIST WOMAN thoroughly. We're all guilty—to varying degrees.

C. S. R.: No one ever told me how valuable it was.

PRES.: I suppose that's my fault—

M. W.: Quite!

PRES. (laughing): Quite. THE METHODIST WOMAN seems to be the best insurance a Society has against ignorance of it's Methodist movements.

V.-P.: Society in general is moving at a terrific pace—Methodism has to keep on the move to keep in the lead. Awareness and concern—that's the key to leadership.

M. W.: That's what I'm for—to keep Methodist women aware. Alerted to new trends, informed of the changing Methodist program.

C. S. R.: Do you always have news of my work?

M. W.: Always—of Christian Social Relations and Local Church Activities, Missions, Promotion, Wesleyan Service Guild, Student, Youth, Children, and Literature and Publications. And, alternately, news for other lines of work.

MISS. ED.: Wouldn't it be a relief to be sure of some news of your work every month!

SP. L. (to Elaine): Do you want to thumb through THE METHODIST WOMAN?

C. S. R.: Would it be all right?

M. W.: Go ahead.

(Secretaries of Spiritual Life and Christian Social Relations go through the album door.)

MISS. ED. (following them): Wait, I'll look, too!

PRES.: Well, Beth—shall we join the others?

(Arm in arm, they go through the door—closing it after them.)

M. W.: Now, wait a minute, girls—this may be overdoing it a bit. (giggles) Stop ruffling my pages—it tickles.

MISS. ED. (from within): It's true, four pages of Missionary Briefs, and some articles besides!

V.-P. (leading the others out by the hand): All right, girls. You've seen enough for yourselves.

M. W.: Whew—are you through?

PRES.: Thanks for letting us investigate.

M. W.: You're entirely welcome. That's the only way you'll really get to know me.

(All go offstage R. but Secretary of Missionary Education.)

SP. L. (calling over her shoulder): See you next month.

MISS. ED. (admiring THE METHODIST WOMAN): Say just one more thing—

M. W.: BOO!

MISS. ED. (laughing): In spite of all your important material, you've a real sense of humor. (Exit R.)

M. W. (sighs): Lonely after all their chattering.

(Out front stands A Methodist Woman, representing the whole Woman's Society of Christian Service membership. THE METHODIST WOMAN addresses her.)

M. W.: Oh, hello, out there. Have you been listening long?

A. M. W.: Not very.

M. W.: Who are you?

A. M. W.: A Methodist Woman.

M. W.: My namesake!

A. M. W.: No, you're mine.

M. W.: Oh?

A. M. W.: Yes, you see, you're supposed to represent me. You mirror my ideals, my human touch, my businesslike way of handling affairs.

M. W.: Yes?

A. M. W.: You're feminine and gentle—yet you're strong and direct.

M. W.: Am I, really?

A. M. W.: Yes, you are.

M. W.: Do I do you honor?

A. M. W.: Yes.

M. W.: You'll tell me if I ever slip—?

A. M. W.: Yes—but you won't, if I don't. And the greater I become, the greater you'll become, for you reflect me.

NOTE: This skit was written to be presented at a 1954 spring District Meeting. The Editor changed the references to up-to-date articles. In order that the skit be timely, those speeches which refer to material found in THE METHODIST WOMAN should be changed periodically.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

GUILD WOMAN OF THE MONTH



Dr. Marie Finger Bale

Guild Woman of the Month is Marie Finger Bale, member of Sheboygan, Wisconsin, Wes-

leyan Service Guild. For the past eight years she has been assistant professor of sociology at the University of Wisconsin. Now she is on leave of absence and is on the faculty of Isabella Thoburn College in Lucknow, India, where she will teach for a three-year period.

Dr. Bale has been active in both church and community affairs. In her community, she has been a member of the Board of Directors of the Community Welfare Council, of the Girl Scout Council, and of the American Association of University Women. In her church, she has been a member of the official board, serving as chairman of the Commission on Education. She has

served as a member of the Conference Commission on Christian Vocations, and as vice-president of the Sheboygan County Council of Churches. Last fall the Wisconsin Conference granted her a local preacher's license. Those who attended the Assembly Guild Weekend will remember her as the chairman of the Committee on Courtesy and Hospitality.

In connection with her concern for the alcohol problem, she has been of assistance in the Alcoholics Anonymous program, and last year taught the course on "Alcohol and Christian Responsibility" at Schools of Missions in many parts of the country. At Isabella Thoburn College she is teaching courses in psychology, education, and sociology.

GUILD OFFICERS COMMISSIONED

Among those who were commissioned to become missionaries at the Assembly were three who formerly were officers in the Wesleyan Service Guild.



Methodist Prints

Miss Lois Finke

Lois Finke was at one time president of her local Guild unit in New London, Iowa. She is now in Uruguay, where she is directing the teacher training program for primary teachers at the Junior College of Crandon Insti-

Miss Mary Fitzpatrick was the president of the Wesleyan Service Guild, the "White Legion of Service," in Monterrey while she served in Mexico as an L.A.-3. She is to return to Mexico after she has completed her course at Drew University.

Miss Mary Fitzpatrick

Methodist Prints



Tim Harden, Nashville, Tenn.

Miss Elsie Parker

Miss Elsie Parker was Wesleyan Service Guild secretary of North Carolina Conference at the time when she resigned her position as director of the Division of Child Welfare of the North Carolina State Board of Public Welfare to enter Scarritt College for missionary training. She is now in Rio de Janeiro, where she is preparing to set up a School of Social Work in connection with Bennett College.

We are glad to have our members serving God and their fellow men in these special ways.

ASSEMBLY WEEKEND NOTES

We are going to be talking and writing about the Assembly Guild Weekend for some time to come. In this issue we have included some of the reports that, through lack of space, did not appear earlier.

Registrations

Total Registration.....	679
Woman's Society of Christian Service Registration at Weekend.....	52

Total Registrations 731

Breakdown of offices held in Wesleyan Service Guilds and other church-related organizations:

Presidents	95
Vice-Presidents	38
Recording Secretaries	22
Treasurers	27
Promotion Secretaries	22
Spiritual Life	27
Missionary Education	16
Christian Social Relations and Local Church Activities.....	15
Supply Work	7
Status of Women.....	4
Co-ordinators	12
Miscellaneous Officers	21
District Secretaries	73
Conference Secretaries	87
Jurisdiction Secretaries	6
Jurisdiction Committees	9
Woman's Division members.....	3
Woman's Division Staff.....	5
Deaconesses	8
Missionaries	4
Executive Secretaries from Council of Church Women...	4
Secretaries to Pastors.....	4
Secretary to Bishop.....	1
Wife of Bishop.....	1
Wife of District Superintendent	1
Religious Consultant	1
Pastors	2

Vocations Represented

Teachers	135
Secretaries and stenographers...	63
General office clerks.....	64
Accounting clerks	47
Nurses and dietitians	29
Domestic workers	13
Librarians	12
Retired	12
Factory workers	17
Salespeople	15
Civil Service	9
Owners of business	7
Office managers	5
Social workers	6
Advertising	4
Editors and reporters.....	3
Telephone operators	2
U. S. army and navy.....	2
Pay-roll clerks	3
Museum curator	1
Farmer	1
Church-related vocations	35

IN EXPLANATION

Many questions have been asked since the Assembly Weekend as to the presiding officer of the Wesleyan Service Guild and the chairmen of lines of work who were in charge of the displays. The over-all planning of the Weekend was in the hands of the Standing Committee of the Wesleyan Service Guild. The members of this committee are as follows: Mrs. George Dismukes, chairman; Mrs. William T. Anderson, Mrs. J. W. Bunch, Mrs. C. P. Hardin, Mrs. T. Otto Nall, Mrs. J. Ernest Wilkins, secretary of the Wesleyan Service Guild (Miss Lillian A. Johnson), jurisdiction secretaries of the Wesleyan Service Guild; six other Guild members. Ex officio: treasurer of Woman's Division (Miss Henrietta Gibson), executive secretary of the Section of Education and Cultivation (Miss Dorcas Hall), editor for the Standing Committee (Miss Dorothy McConnell).

The chairman of the Standing Committee presides at all meetings on what some of you call the "national" level, which is actually "Division" level. She does this just as the conference secretary of the Wesleyan Service Guild presides on the conference level and the jurisdiction secretary on the jurisdiction level. The chairman of the Standing Committee is a member of the Woman's Division of Christian Service, elected to the Board of Missions by her jurisdictional conference of The Methodist Church (see paragraph 1172 of the *Discipline of The Methodist Church*). Women are chosen for the Board of Missions to serve in the Woman's Division from names coming from the Jurisdiction Woman's Societies of Christian Service, nominated originally by the Conference Woman's Societies of Christian Service. Either a Guild member or a Woman's Society member may be elected. At its organizational meeting in 1952, the Standing Committee of the Wesleyan Service Guild elected Mrs. George Dismukes as its chairman, and Mrs. T. Otto Nall as vice-chairman.

In addition to these, each of the Guild Members-at-Large on the Standing Committee acts as a chairman of one of the lines of work, with the exception of one, who is chosen as secretary of Promotion of the Wesleyan Service Guild. We list all of them here with their addresses, since there have been so many requests for information on materials they presented in their displays at the Weekend:

Miss Eleanor Clarkson, 327 East 75th St., New York, New York
Chairman of Spiritual Life

Mrs. James B. Hughes, 213 W. Main St., Louisa, Kentucky
Chairman of Status of Women

Mrs. Inez C. Harewood, 420 East Dover St., Easton, Maryland
Chairman of Supply Work

Mrs. Clarence Jones, 1405 Haskell St., Reno, Nevada
Secretary of Promotion

Mrs. George Turnley, 1003 Sunset Terrace, Amarillo, Texas
Chairman of Christian Social Relations and Local Church Activities

Miss Audrey Wright, 5 E. Chestnut St., Mt. Vernon, Ohio
Chairman of Missionary Education and Service

Guild Membership

Perhaps you have noticed that the word "gainfully" has been omitted from some of our recent publications, so that Guild members are now referred to as "employed women." This is merely an editorial change, made because the word "gainfully" was considered superfluous. There is no change in by-laws. The employed person, an employee, according to dictionary definition is "one who works for wages or salary in the service of an employer."

¹ Webster's Collegiate Dictionary, Fifth Edition.

Remember! Guild month has been changed to January.

MISS NORRIS IN JAPAN

You all will be happy to hear this exciting news about Miss Marion Lela Norris. In August she and Mrs. Clara Otis, a sister of Miss Mildred Anne Paine, sailed from Los Angeles for Japan on the liner "Tamesis." The voyage is scheduled to take about thirty days to Yokohama, with stops at Manila and Hong Kong. Miss Norris expects to spend most of her time in Tokyo, making Ai Kei Gakuen Social Center her headquarters. When asked how long she would be gone, she said, "Who knows? On my passport I said, 'one year, approximately.' Of course, the answer depends on a great many factors." Those of you who know Miss Norris will feel sure that she will make herself useful at Ai Kei Gakuen. We also rejoice with Miss Mildred Anne Paine, as she has this wonderful privilege of entertaining her sister and Miss Norris in the place where she has worked so long and which she loves well.

"GUILD-A-WALK"

A "Continental Guild-A-Walk" was this year's annual event of the Marion Lela Norris Guild of Glide Memorial Methodist Church in San Francisco. The waitresses were dressed to represent the people of various countries and table decorations were in keeping with the costumes. The entertainment included folk songs and games from other countries.

Over 200 persons were served in the dining room, which was decorated in a sidewalk cafe motif, accentuated by awnings and colorful murals depicting continental scenes. A starry ceiling and candlelight added to the atmosphere. The proceeds were used to supplement the Guild's regular pledge to missions.



Members of the Marion Lela Norris Guild at Glide Memorial Methodist Church, San Francisco, California

"EL OBJETO"

Growing out of last year's study of Spanish-speaking Americans, Miss Grace Randall of Westfield, New York, has translated the Guild Hymn and the purpose of the Wesleyan Service Guild for the benefit of Spanish-speaking members. At one of the meetings of the Wesleyan Service Guild of the Westfield church, the members sang the hymn in Spanish in appreciation of the valuable contribution made by Spanish-speaking people in this country.

Guild Hymn:

EL HIMNO DE LA HERMANDAD

Es mi oración
O Dios de todos los reinos
Venga tu reino; sea hecha tu voluntad.
Sea exaltado Cristo hasta que todos
le ayuden
Y corazones pasen como juntados.
Oiga mi oración, O Dios de todas las
naciones,
Mi mismo te do; dea hecha tu voluntad.

Guild Purpose:

"El objeto de la Wesleyan Service Guild debe de ser el ofrecimiento de una carrera por medio del cual las mujeres ocupadas provechosamente puedan obtener el beneficio espiritual y el compañerismo cristiano y también tomar parte eficaz en desarrollar una sociedad cristiana del mundo."

Public Health Nurses Needed

From Brazil, Cuba, and Chile come calls for public health nurses. Since 1948 a Latvian D.P. has been working among the Araucanian Indians in Chile. He is leaving there now for further study. A public health nurse is needed to continue this rural medical service, so that it will not be closed. This nurse would need hospital training plus her degree in public health nursing. She would visit in the rural homes and schools, carrying on a program of health supervision. She will have to live with minimum accommodations, as it will be years before there will be anything beyond the minimum in this area. But some Methodist woman will be challenged by this wonderful opportunity.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Suggestions for Teaching India, Pakistan, and Ceylon¹

By MRS. HUGH C. STUNTZ

Setting: The Committee on Missionary Education of your Woman's Society is in a planning session. There is a large map of this area on the wall. A table with the open Bible is at the front of the room. A group as small as five are seated on either side of the table. Beside each woman, on the floor, will be the materials she will use. The chairman opens the conversation.

CHAIRMAN: The individual attitudes, enthusiasm, and preparation for this study can assure success or failure. So before we begin, shall we ask ourselves a few questions? What does the missionary enterprise mean to me? Is it apart from the church program? Something that I can choose to belong to or not, if I am a Christian?

ANN: You mean an organization that helps out in world emergencies, such as the Red Cross?

EMILY: Or a world betterment program like the United Nations?

JANE: No. I believe that there is a deeper philosophy which says that missions are an integral part of the Christian faith and, when I accept the gospel of Jesus, there it is at the very center—the missionary challenge.

CHAIRMAN: Remember the lines, "Sell all you have, and give it to the poor"? (RSV)

SUE: And to Peter Jesus said, "Do you love me? . . . Feed my lambs" (RSV), placing action as the proof of love and concern for others.

LENA: And one day when Jesus was alone with his disciples, He said to them, "He that soweth the good seed is the Son of man; the field is the world. . . . The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that shall cause stumbling."¹

CHAIRMAN: Yes, Jesus gave to his disciples and to us little glimpses of the plans that He had for His

world. From the beginning, it was *One world, one God*. Each Christian is responsible for helping to remove "things that shall cause stumbling" anywhere on earth. Members of the Woman's Society study a particular area each year. Why do you think we are turning now to the Far East?

SUE: The *Adult Guide* says that it is to develop an appreciation for India, Pakistan, and Ceylon; to learn to understand the Christian missionary movement and its work in those countries; to learn to appreciate the national Christian accomplishments and then decide how we Americans can work with our brothers and sisters to extend the Christian way of life.

CHAIRMAN: Turn to your copy of *The Cross Is Lifted*, by the Indian Christian poet, Chandran Devanesen. (She reads from *Adult Guide* on India, Pakistan, and Ceylon, page 27.) And it is this committee that must pass this idea on to our church. What suggestions did you bring for developing this study?

SUE (picks up flag): Each country has a different religious heritage. This is the flag of India. (Explains its symbols and places it in a holder behind the Bible.) Hinduism is the religion in India that has the largest following. This should be explained, using the materials in our text *Under Three Flags*, and *Introducing Hinduism*, by Malcolm Pitt. This is the flag of Pakistan. (She proceeds as before.) Mohammedanism dictates the way of life in this land. "There is no God but Allah, and Mohammed is his prophet." *Introducing Islam*, by J. Christy Wilson, gives a full account of beliefs and practices. Someone should tell the story of the conversion of our own Bishop Subhan from a Moslem to a Christian. This third flag is from Ceylon.

(Places it with the others.) This is a Buddhist country. General information should be given concerning Ceylon.

CHAIRMAN: The love of Christ is at work in all of these lands. The Bible in each country is read in many languages. In India alone, there are thirteen basic languages. Truly, Christians can build a world community in spite of race, creed, or tradition.

EMILY: Perhaps someone would give us enough money to rent the two films, *Village of the Poor* about India, and *Methodism in Moslem Pakistan*. That would provide a splendid background for a discussion on recent political changes. Three reporters might be assigned this task, which would not be difficult with the rich resources in the above-mentioned books and *Face to Face With India*. Invite the men of the church to this session, even ask them to take part. Nehru of India, his sister Madame Pandit who presides at the United Nations, and Premier Mohammed Ali of Pakistan are world leaders and should be understood by Christians.

JANE: I volunteer to write a playlet, "The Methodist Woman Goes East." There she studies women at work, at play, in the home under multiple religious influences, and returns to report her experience with a broadened vision of service, horror at the handicaps women must overcome—even wearing a sari, which she demonstrates how to arrange. She might pretend to be the lady in *Jeep Tracks*.

CHAIRMAN: There is far more material given to us than we can use. Missionary study can be a year-around program. Let me add these books for everyone's enrichment: *Ambassador's Report*, by Chester Bowles; *Interview With India*, by John Muehl; *House of Earth*, by Dorothy Wilson; *Free India*, by Donald Ebright.

EMILY: I would like to clasp the hand of a person from each of these countries and sing "Christ for the World We Sing" (which they do).

¹ American Standard Version. Used by permission of the copyright owners, the National Council of the Churches of Christ in the U. S. A.

THE duties and services to be performed by the secretary of Student Work in a local church are limitless; yet so elastic to fit any situation, whether the small rural church with only one or two students and servicemen or the big city church with perhaps a hundred such young folk.

The local secretary should know the name and address of her district officer, and should feel free to consult her. To acquaint herself with the work of her office, the local secretary will find *A Guide, A Handbook for Secretaries of Student Work*, and *THE METHODIST MAN* invaluable. To keep alert to what students are doing and thinking, *Concern* and *motive* are important. A knowledge of available materials (such as pamphlets on scholarships and loans) and their uses is most helpful.

Personal contact is the best medium in encouraging high-school students to attend college. However, in large churches a letter stressing the importance of advanced education, along with folders on the Methodist Scholarship and Loan programs and a folder locating and describing our Methodist schools, is a good plan.

Keeping contact with those away from home is important. Send *The Power Room* or *Power* to both the students and the servicemen. In addition, mail the church news bulletin or the Sunday morning worship bulletin. Personal letters should be encouraged. It works well for the local secretary to mail devotional material and bulletins and to have someone in the home mail greeting cards at specified times of the year, and for society members in general to correspond.

When students and servicemen are at home, show an interest in them. On Student Recognition Day, let students usher; have them play special musical numbers; speak or in some other way be a part of the MYF meeting. They can be introduced to the congregation in a variety of ways, not being asked by the minister

STUDENT WORK

DOROTHY NYLAND, *Secretary*

DUTIES AND SERVICES

By MRS. WILLIAM A. SWISHER

to stand where they are and be greeted, to the minister calling all to chancel and having them introduce themselves by giving their names and schools or service posts. An entertainment or social event can be planned with these young people as guests. In the summer, they can help as Sunday school teachers, as daily vacation Bible school teachers, in the choir, and as counselors for MYF groups. Honor the students by listing their names in the church bulletin on Student Recognition Day, and honor the servicemen by listing their names on Memorial Day Sunday.

Use students in Society and circle programs. If your own young people are not available at the time of these meetings, invite students from nearby schools to lead a devotional service, give musical numbers, or talk.

To promote interest in Christian vocations, see that each student, or, even better, each high-school senior, has a copy of *Methodist Service Projects*. (See June issue, page 8.)

There are worth-while summer programs of interest to college-age folk. Encourage them to participate in such programs by supplying pamphlets on Caravans, Summer Service Projects, and Regional Training Conferences. These all afford an opportunity to practice Christian fellowship and living.

Pamphlets on the Methodist Student Movement, Wesley Foundations, and the one *Your Church at Work on the Campus* outline activities that should attract all young folk to some sort of church life while away from home. These should be sent at least to the freshmen.

There are various ways to secure the names of students and servicemen. The church office cooperates in every way possible, and the local secretary should return the favor. Announcements in the church news bulletin and the Sunday morning worship bulletin two or three times a year; announcements at Society and circle meetings; contact with the various youth activity and Sunday school groups and the adult Sunday school classes whose members are parents of college and service-age folk are all effective. Servicemen still move quite frequently, so their addresses should be checked regularly. At the beginning of the school year and again at the end of the first semester in most cases is often enough to check addresses of students.

Remember, the office is not one to be taken lightly. It is another phase of *home missionary work*—the mission field being our own young people. The missionary work is to help train them to take places of leadership and responsibility in their communities in a truly Christian manner.

LOOK AND LISTEN! Two Brand New Filmstrips Available!

STUDY IN SARIS AND SALWAR—Sound filmstrip featuring Woman's Division work in India and Pakistan, with emphasis on larger opportunities for women through the contribution of Christians. Black-and-white. Running time 18 min.; 78 rpm. or 33 $\frac{1}{3}$ rpm. records. Sale \$10.00; rental \$2.50. Order from The Methodist Publishing House serving your territory early in October.

NEEDED: YOUR TIME AND TALENT—Presents Wesleyan Service Guild activities, especial interests, and opportunities for service through membership. Color and sound filmstrip. Running time 16 min.; 78 rpm. or 33 $\frac{1}{3}$ rpm. records. Sale \$10.00; rental \$2.50. Order from The Methodist Publishing House serving your territory early in October.



YOUTH WORK

HELEN L. JOHNSON, *Secretary*

WORTHY OF SUPPORT

RALLY DAY is usually observed in the church school during September or October. October 3 is the date proposed for Methodist Youth Fellowship Rally Day. One definition of the word "rally" is "to join in active support." We are suggesting a few activities in which youth alone, and also youth with their families, may engage "in active support."

October offers many possibilities for interesting meetings and activities in the MYF. The council will find a wealth of ideas in "Youth Planbook" and "Around the Calendar."¹ Other resources will be found in *Roundtable*, *Workers With Youth*, *Concern*, *THE METHODIST WOMAN*, and *The Pastor's Journal*.

Some groups may make a Halloween party the big event of the month. That holds many possibilities for fine fellowship. A well-planned party may be the means of reaching some of the unchurched youth within the community. The horizons of the church and the community would be stretched if the Halloween trick-or-treat money were channeled to meet needs of children around the world through the Children's Emergency Fund.

Other groups may put big effort into having a booth festival. Recently a few young people and I visited a home for the aged. We enjoyed this assignment given to a short-term committee; it was a project we all found beneficial in many ways. During the visit we were escorted to the rooms where food and supplies are kept. We saw canned goods and other supplies which had been received through a booth festival. One MYF group contributed the personnel and transportation to get all the

supplies from the church where the festival was held to the home. We suggest the advisability of consulting the home or hospital to receive the contributions in order to learn some of their needs before publicity for the booth festival is released. It is unfortunate to give quantities of items which cannot be used.

October 24 is United Nations Day. Since the date falls on a Sunday this year, it is also World Order Sunday. The council will surely have this date in mind as plans for October are decided upon. A short-term committee would find it worth while to do something for peace education during this month. Maybe your group would like to have a United Nations birthday party. How do you like this idea? One committee might be responsible for planning the program as such; another group might plan the publicity including announcements, invitations, accounts for the local newspaper, and similar items; another group might be assigned special responsibility to serve as hosts and hostesses. It might be possible to make this an activity for the entire church—"a family affair" sponsored by the MYF. If in your situation this is too ambitious, it might be possible for the MYF and the Woman's Society of Christian Service to sponsor jointly such a party. In this case the committees from the start to the completion should represent both groups.*

The fall action project within the Youth Emphasis is to be *Youth in Their Families*.² Across the church in November youth and their families will engage in the many phases of this special emphasis. October is a time for final preparation in the MYF council. It is a time when youth and their

parents will think together things they may do in each home.

Talking things over together may be a new experience in some families. They may discuss questions like, "What do we want to happen in our home, in our church?" Some ideas for family and individual consideration may be found in leaflets like "Helping Youth Choose Vocation," "Helping Youth Achieve a Christian Faith."³

The family as a group may wish to do something for some other family. They may decide to share with a needy family in the same town, or with a needy family in some other part of the world. A family council may result in the decision to have a sacrificial meal and send the cost of the meal, or some amount which reflects sacrificial giving, to the Methodist Committee for Overseas Relief.†

Some families may enjoy reading together. Missionary stories and biographies offer splendid material. (See "Missionary Materials for Youth," No. 2125-B.)

A new interest in the missionary enterprise and all it represents may come to some families as they decide to entertain some missionary or guest from another country for the weekend or a holiday period. In some communities home missionaries and deaconesses would welcome a family invitation.

Whatever you decide to do, do not let it stop here. These are only suggestions to stimulate your planning and you will come up with some fine ideas which will mean the most in your family, your church, your community. Just as Rally Day marks a beginning, let this be the start of richer experiences for youth and their families in your home and your church.

¹ September issues of *Roundtable* and *THE METHODIST WOMAN*.

² See articles in this issue by Rev. Wallace Chappell, page 11, and Stella T. Hazzard, page 28.

³ Series of seven leaflets (3042-C through 3048-H) available for 20 cents a dozen, \$1.00 per hundred (cash with order) from Youth Department, Box 871, Nashville 2, Tennessee.

* A packet of materials on peace and world order may be secured from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois, 50 cents.

† A free packet on overseas relief may be obtained from the Youth Department, Box 8, Nashville 2, Tennessee.

Prayer Cards

from the

Assembly Prayer Room



JESUS CHRIST— THE WAY TO ABUNDANT LIFE

Jesus said, I have come that they might have life and have it abundantly. John 10:10.

Abundant life Jesus promised brings—

Peace Spiritual security brings peace, and peace brings poise. When we prove that "His greatness is around our incompleteness" we are free from frustration.

Purpose An abundant life is a life with a fixed purpose. Does living thrill me? Am I "pressing forward" toward my high calling?

Power In the face of the world situation, am I physically fit, mentally alert, and spiritually strong, to meet the challenge of the hour? Am I a radiant ambassador for Jesus Christ?

Lord, set my soul aflame for Thee. Amen.

JESUS CHRIST, THE WAY TO GOD

Jesus said, He that hath seen me, hath seen the Father. John 14:9.

How patiently and persistently Jesus taught the disciples that His power came from the Father. And that they, too, as "sons of God" might claim the same source of strength.

Think of these lines by Sidney Lanier:

"As the marsh-hen secretly builds in the watery sod
I will build me a nest in the greatness of God."

Do I feel such loving confidence in God that I "rest" in Him?

"I will fly in the greatness of God as the
marsh-hen flies,

In the freedom that fills all the space twixt the
earth and the skies."

Do I dare great things, for God, knowing that He will undergird me?

"By so many roots as the marsh-grass sends
in the sod,

I will lay me fast hold of the greatness of God."

Have I, through study, meditation, and prayer, sent deep the roots of faith?

Lord, take the dimness of my soul away. Amen.

JESUS CHRIST—THE WAY TO CONSECRATED SERVICE

God hath in these last days spoken to us by His Son.
Heb.1:1, 2.

Seeing we are encompassed by such a cloud of witnesses. Heb. 12:1.

On this closing day of the Assembly let me evaluate my Christian service. Let me place the pattern of my life beside the perfect pattern of His life.

In Dedication

Jesus gave His all in service, because in His love for God and man, there were no reservations. Love is the key.

In Meditation

Through communion with the Father, He shared God's plan for a Kingdom of righteousness. Vision is the key.

In Concentration

Jesus had one objective—to redeem a world. Menial tasks became sacred trusts. Dangerous pioneering became holy adventures. Ordinary conversations became opportunities. Even the Cross became a testimony to His prayer—Thy Kingdom Come. Lord, we test our lives by thine. Amen.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

7820 Reading Road, Cincinnati 37, Ohio

The Methodist Woman, \$1.00 per year. Combination with *World Outlook*, \$2.30

ECHOES AND CHALLENGE

The *Challenge*—to really work on the drive for new combination subscriptions in October about which your Station MWWO letter informed you. Use the twin television program as described in the September issue of *THE METHODIST WOMAN* or plan your own program.

Also, subscribers and secretaries, please remember to secure renewals. No matter how many new subscriptions you secure, if we lose the ones secured last October, there will be no net gain.

Work for the banner in your district, your conference, and your jurisdiction. Also will your Society be the one in its particular numerical group to win the award of the combination subscription to *THE METHODIST WOMAN* and *WORLD OUTLOOK*?

Echoes from the workshops at various schools will appear on this page from time to time. The playlet entitled "Why Use Program Material?" grew out of the collective thinking of a sub-workshop group at Mount Sequoyah Summer School. The chairman, Mrs. C. N. Windle, Locust Grove, Oklahoma, secretary of Literature and Publications of the East Oklahoma Conference, is responsible for lifting up the use of the program material in the skit and for the script.

Why Use Program Material?

A Meeting of the Committee on Program of a Woman's Society

CHARACTERS: Mesdames Spiritual Life, Missionary Education, Literature and Publications, Christian Social Relations, and Vice-President.

SETTING: *Living room of home of Vice-President. Scene opens with Vice-President scurrying around, dusting table and chairs, picking up books, and setting room in order, talking to herself as she works.*

VICE-PRESIDENT (*glancing at clock*): Oh, my! I didn't know it was so late. The members of the Committee on Program of our Woman's Society will be here any minute, and just look at this room. I would have been ready, but Mrs. Blank (*an overly fond grand-*

mother) called up and talked for fifteen minutes about her daughter's new baby. And, do you know, she didn't give me a chance to say one word about my darling Cathy.

(*Knock is heard at door. Vice-President goes to door and greets Mesdames Literature, Spiritual Life, and Christian Social Relations, calling each by name.*)

Do come in. I have been anxiously awaiting your arrival. Have you seen the other girls? Are they coming?

(*All continue visiting until Mrs. Missionary Education enters and has been greeted by all.*)

MISSIONARY EDUCATION: I stopped by for Mrs. Status of Women, but her baby is sick, so she can't meet with us today.

LITERATURE: Oh, that's too bad (*concern is expressed by all*), but can't we go ahead and make tentative plans without her? Probably she'll be at our next meeting.

VICE-PRESIDENT: Yes, we can do that, and we'd better get started. Of course, you all have examined the program materials.

CHRISTIAN SOCIAL RELATIONS: Well, I have—and I don't see why the Woman's Division can't pick some interesting materials for our programs. I live in the country, and I'm not interested in problems of the city. Besides, I'd like to have some solos and book reviews, (*hastily*) religious novels, of course, and maybe study paintings. Something that would bring a crowd and create some interest. Why study the city?

VICE-PRESIDENT: But, my dear, more than sixty per cent of our total population live in cities. In Dallas, Texas, they have an average of seven hundred new families move in every month.

LITERATURE (*interrupting*): And Houston has 9,000 new people each month.

VICE-PRESIDENT: I expect the same is true of all our large cities. But let's remember that this program isn't exactly about cities—that is, not city politics or even big city churches. It was prepared about the projects in the city which are supported by our own Woman's Division. It shows us the awful conditions that exist in our city slums. Conditions that Christ expects us to help eliminate.

SPIRITUAL LIFE (*disgustedly*): City! Country! Solos! Book reviews! Who cares about them? The Bible is all I'm interested in—just plain Bible. Let's have Bible studies at all our meetings.

MISSIONARY EDUCATION: Of course, we want Bible, but your Bible must be connected with life. We must know the needs of the world or the Bible will not have the meaning for us that it should. We do study the Bible in Sunday school, and we have one study course each year that is entirely Bible.

VICE-PRESIDENT: That is another reason we should use this correlated program. There are certain programs especially prepared to be used as an introduction to each of our approved study classes.

LITERATURE: If it's Bible you want, have you looked carefully at our Worship Booklet? And don't you just love the program title: *Except the Lord Keep the City*? I've heard so many people hesitating and stumbling over the exact quotation and here it is in the Worship Booklet, "Except the Lord build the house they labour in vain; that build it: except the Lord keep the city, the watchman waketh but in vain." And there are Scripture lessons. . . .

SPIRITUAL LIFE (*interrupting*): Show me—just show me.

LITERATURE (*Literature Secretary takes Worship Booklet, goes to side of Spiritual Life, and turns pages*): Each month's program has its own Scripture fitting the theme of that particular lesson. And the su-

sted hymns would be beautiful solos.

SPIRITUAL LIFE (*wonderingly*): You mean there's Bible in every program? Well, well— (*as she carefully examines Worship Book—; then suddenly*) That's right—I hadn't noticed it. And since there's Bible in every program, it's the program for me. And I've just realized something else. A great many people, all specialists in their field, have spent a lot of time and effort that we might have this correlated program.

CHRISTIAN SOCIAL RELATIONS: Well, you've certainly answered my questions. And I've been thinking. There are 35,000 Woman's Societies and Wesleyan Service Guilds that will be using this very program. Again, we can be one with 1,700,000 plus Methodist women.

VICE-PRESIDENT: There's one other reason we might mention. When you give money to a favorite charity, you know just what that money is used for, don't you? (*Interjections of agreement from others*) Well, we give our prayers, our service, and our money to the Woman's Society of Christian Service. Of course, we know that our money is used for missions, but if we use this correlated program during the four years of this quadrennium, we shall study all aspects of the work of the Woman's Division of Christian Service. We shall know exactly what our money is used for. We shall be fully informed and you know an informed Society is a transformed Society.

LITERATURE: Well, I guess we're agreed that we should use this correlated program, so let's get on with the meeting. Did you know there is lots of literature available? Additional material that can be used with each program?

VICE-PRESIDENT: Just a minute, before we start on the literature and other phases of program planning. Let's adjourn to the porch for a cold drink of lemonade—then we'll really get started.

(*Exeunt*)

Parcels for Peace

FOR WORLD COMMUNITY DAY

By NANCY LAWRENCE

BUILDING life, friendship, and lasting world peace! This is the task to which American church women dedicate themselves on World Community Day. The day is set aside each year for study of methods of promoting world peace, and as an expression of their concern for sharing the material blessings of America's good life with the needy of the world.

This year on Friday, November 5, women in thousands of communities across the nation will bring their gifts of clothing for young children, household supplies, blankets, and special offerings to be sent abroad to the homeless and destitute in all parts of the world. Bearing the significant label "Parcels for Peace," their lovingly packed cartons will go to Korea, Trieste, India, Pakistan, the Near East, Hong Kong, Germany, Greece, and many other areas.

World Community Day—traditionally observed on the first Friday in November—is sponsored by United Church Women, a general department of the National Council of Churches, and by its hundreds of affiliated state and local councils. The special theme for this year is "Let the Children Come to Me." The 1954 chairman, Mrs. H. H. Kodani of Pacific Palisades, California, urged women to put special emphasis on collecting

clothing for children from one to six years of age, and warm blankets to meet the needs of the thousands of refugees whose homes are unheated. Every parcel should be accompanied by 8 cents for every pound collected, to cover the cost of sorting and packing. In addition to their material gifts, the women will bring special offerings for relief.

Confident that the United Nations is one of the best instruments for building world peace today, the women will again concentrate upon learning more about its work. As the third part of their three-part program of prayer, action, and study, they will devote themselves to the study of the World Health Organization, a specialized U.N. agency. Study teams and neighborhood meetings will be organized. Many communities plan special radio and television programs and special dramatic skits dealing with the humanitarian work of WHO.

What the aid made possible by World Community Day means to its recipients is told in a letter of appreciation received recently. The letter states in part:

The hundreds of thousands of pounds of excellent material have brought comfort and help to thousands of families. . . . Nevertheless, perhaps the greatest service is the message of love and concern which your gifts convey to people overseas. You are building for peace.

SUPPLY WORK

1. Information concerning where youth may send boxes of materials is found in the leaflet, "Supply Work," which may be obtained from the Joint Section of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y. (One copy to a local church.)

2. The secretary of Children's Work shares with children and their leaders the needs of institutions as found on the list of askings received from the

conference or district secretary of Children's Work. Supply Work askings for work at home and abroad to which children may also give will be found each quarter in the "World Friendship Bulletin" published in THE METHODIST WOMAN.

3. To be counted as Supply Work, cash or other gifts must be directed to an institution or field of work under the supervision of the Woman's Division of Christian Service.

(Names, places, and figures are fictitious)

Tear off and send to your district secretary of Supply Work, if there is one; if not, to the conference secretary of Supply Work, on or before September 1.

FIRST QUARTERLY REPORT
of the
SECRETARY OF SUPPLY WORK

Name of Church First Post Office Eastly, U.S.A.
District North Conference Centennial
Jurisdiction United Quarter ending August 31, 1954

Supply Work Gifts to Home Mission Institutions and Projects

List institutions or projects below:

By Woman's Society of Christian Service—	Value of new Supply Work gifts plus postage	Cash	Total
Northwest Hospital, Jonville, U.S.		95.00	95.00
Manor College, Leary, U.S.		35.00	35.00
Central Rural Work, Plair, U.S.		25.00	25.00
Insthorp Community Center, Wording, U.S.	12.00		12.00
Blackley Kindergarten Work, Blackley, U.S.	15.00		15.00
Total	27.00	155.00	182.00
By Wesleyan Service Guild—			
Wesire Rural Work, Itower, U.S.		10.00	10.00
* Insthorp Community Center, Wording, U.S.	5.00		5.00
Total	5.00	10.00	15.00
By Youth—			
Sowell Clinic, Turbin, U.S.	8.75		8.75
Happyday Center, Darbon, U.S.	5.35		5.35
Total	14.10		14.10
By Children—			
Friendship Center, Jonesville, U.S.	2.25	3.00	5.25
Total	2.25	3.00	5.25
A. Total to Home Mission Institutions	48.35	168.00	216.35

(Over)

* The Wesleyan Service Guild also contributed to projects assigned to the Woman's Society. This is permissible when the Guild wants to do other Supply Work in addition to the Guild Special Interests.

Supply Work Gifts to Foreign Mission Institutions and Projects

List institutions or projects below:

By Woman's Society of Christian Service—	Value of new Supply Work gifts plus postage	Cash	Total
Doaling Girls' School, Africa		20.00	20.00
Cablutamda Sanatorium, India		25.00	25.00
Evangelistic Work, Hitsonga, Japan		35.00	35.00
Total		80.00	80.00
By Wesleyan Service Guild—			
Public Health Work, Alnow, India		10.00	10.00
Doaling Girls' School, Africa		5.00	5.00
Total		15.00	15.00
By Youth—			
Christian Clinic, Philippines	12.50		12.50
Total	12.50		12.50
By Children—			
Nishi Kindergarten, Zora, Japan		5.00	5.00
Total		5.00	5.00
Total to Foreign Mission Institutions	12.50	100.00	112.50
Home Mission total (from reverse side)	48.35	168.00	216.35
GRAND TOTAL (Home and Foreign)	60.85	268.00	328.85

Number of used garments sent to institutions	15		
Number of used books and magazines sent to institutions	4 books		

(New books and subscriptions to magazines should be reported under "Value of new Supply Work gifts")

Mrs. T. Q. Brengle
Secretary of Supply Work

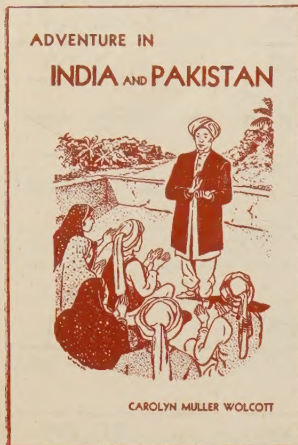
2609 Cherry Lane
Address

Eastly, U.S.A.

APPROVED MATERIALS

For Use With Children

Theme: India and Pakistan



Manuals for Additional Sessions

Primary

Children of India. By Ethel L. Smither. A ten-session unit with suggested procedures for study, worship, and sharing. This unit should help primary children discover how The Methodist Church helps the children of India and find ways to share in the work of their church in India. 50 cents.

Junior

Adventure in India and Pakistan. By Carolyn Muller Wolcott. A ten-session unit with suggestions for study, worship, and sharing. This unit will help juniors learn about conditions in New India and Pakistan today which show reasons why the church is at work there. 50 cents.

Theme: The City

Units for Additional Sessions

Primary

The Boy With the Busy Walk. By Anne M. Haladay. Tippy is lonely at his grandparents' home until his new-found friend, Tomas, takes him to the mission center where they find many interesting things to do. \$1.25.

A Primary Teacher's Guide on "The City." By Mattie Lula Cooper. Based on *The Boy With the Busy Walk*. 50 cents.

Junior

Sidewalk Kids. By Gertrude Rinden. Stories of children in the city that portray ways that city missions help boys and girls. \$1.25.

A Junior Teacher's Guide on "The City." By Margaret Ward. Based on *Sidewalk Kids*. 50 cents.

Supplementary Materials:

When Children Give, 1954-55. An eight-page folder of pictures that show The Methodist Church at work in India and in The City. For primary and junior children. Single copy, 15 cents; in dozen lots, 8 cents each.

APPROVED STUDIES 1954-55

For Adults

Theme: The City

Man and God in the City. By Kenneth D. Miller. \$1.25.

Look at the City. By Janette Harrington. \$1.00.

Adult Guide on "The City." By Ione Catton. 50 cents.

Supplementary Materials:

The Church in Urban Life—A Fact Book. 50 cents.

Theme: India, Pakistan, and Ceylon

Under Three Flags. By Stephen Neill. \$1.25.

Face to Face with India. By Roland E. Wolseley. \$1.25.

Adult Guide on "India, Pakistan, and Ceylon." By Irene A. Jones. 50 cents.

Supplementary Materials:

Pakistan. By Constance Blackstock. 10 cents.

Threshold for Pakistan. Free for postage.

Theme: That They May Have Life

Christianity and Wealth. A symposium. 65 cents.

A Leader's Guide for "That They May Have Life." By Mrs. Clifford A. Bender. 25 cents.

Supplementary Materials:

A Christian's Primer of Technical Assistance and Land Reform. 35 cents.

Christian Action in Economic Life. By Harold Letts. 65 cents.

Ethics in a Business Society. By Marquis W. Childs and Douglass Cater. 35 cents.

Theme: Jesus' Teachings Concerning Women

The Master Calleth for Thee. By Lady Hosie. 65 cents.

A Guide to Jesus' Teachings Concerning Women. By Ethelene Sampley. 25 cents.

Supplementary Materials:

Women of the Warm Heart. By Alice Isabel Cook. 50 cents.

Direct Messages from Jesus to Woman. By Leila F. Epps. 15 cents.

The Church-Wide Study

Crowded Ways. A symposium. 50 cents.

Leader's Packet. Contains *Crowded Ways*, *The Church in Urban Life—A Fact Book*, and *The Leader's Guide*. \$1.00.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters: 7820 Reading Road, Cincinnati 37, Ohio

Distributing Offices: 150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

